NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

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OLIVER JOHNSON, PRINTER.

The Standard.

INDIANA STATE ANTI-SLAVERY SOCIETY.

This Society held its anniversary at Spiceland, 22d of 11th month, 1841. The use of the Friends' meeting-house was expected; but they, unwilling to be outdone by "a hireling ministry," refused. In consequence of this, the first session was held in God's open Temple, arched by the sky.

The Executive Committee submitted the following excellent Report, which was read and accepted:

REPORT.

In contemplating the past, the present and the future, and regarding the signs of the times in relation to the cause of universal freedom to the children of men, we are at a loss to determine, whether we should select for topics of consideration, those events which tend to discourage, and fill our minds with sorrow, and forebodings of the judgments of an offended God; or those which tend to lift the cloud of despair, and exhibit the bow of promise in the distance.

Were we to look to human power alone, and to feel that we had nothing to depend upon but human wisdom and contrivance, for the accomplishment of the great work before us, and then contemplate the tremendous combination of evil which is arrayed in hostility to our labors, we should at once and forever abandon all hope, and as many others seem to have done, who once made the same profession which we are making, give up the cause in despair. But in the assurance that the Omnipotent Ruler of the universe is on the side of the oppressed, and that He can, and does, graciously condescend to impart to those who espouse His cause with fidelity, a portion of that wisdom which is profitable to direct,—that He can wean our minds from that love of popularity and applause, which stands opposed to devotion to His blessed will, and make us willing instruments in His holy hand, to bear the scoffs and jeers, the slanders and persecutions of a vainglorious and sinful world,—that He can even make a way where there seems no way, and make hard things easy, and bitter things sweet, to those who truly love and serve Him,—and above all, that He can, by the immediate influences of His Holy Spirit, so melt the hearts of the people with pity for the perishing slaves, that a door of access will be opened, for those whom He has called to plead the cause of those who are not privileged to plead for themselves,—and finally, in assurance that it is the will of Jehovah, that His kingdom shall come, and His will be done, on earth as it is done in Heaven; we are yet encouraged to lift up our heads in hope, and to continue to labor for the coming of that glorious day, when, through the instrumentality of the faithful who give not back, the last chain shall be broken, the last fetter shall fall, and man throughout the habitable globe, shall stand "redeemed, regenerated, and disenthralled, by the irresistible impulse of the genius of universal emancipation."

Since our last meeting, the Supreme Court of the United States has liberated thirty-six natives of Africa, who had been cast on our shores in the Spanish vessel Amistad, and who were claimed as slaves by Ruiz and Montez, two subjects of the Spanish government. The President of the United States, "basely bowing the knee to the dark spirit of slavery," lent himself to the unholy work of procuring their deliverance to the despots who claimed them as their property; and aided by the Secretary of State and Attorney General, undertook in the name of the United States, and at the expense of the American people, to carry on the prosecution against them,—but a just and independent judiciary, (the bulwark of the rights of the people,) interposed between the oppressors and the oppressed the shield of justice, and declared the captives free: since which they have been studying our language,—learning to read the bible, and preparing to return to their native land, with the knowledge of the arts of civilized life, and of the gospel of Jesus Christ. They are now about to sail for Sierra Leone in Africa, and to proceed from thence to Mendi, their native country, accompanied by teachers, an evidence to the world, of at least one triumph of our holy principles in our country.

In another cause, tried before the Supreme Court of the United States, after argument by the most able and learned counsel, the Court decided, that as the Constitution of the United States does not recognize slaves as property, Congress has no power to recognize them as such; and consequently, that Congress cannot take cognizance of any commerce in slaves from one State to another. Upon this decision we abandon our petitions to Congress, for the suppression of the domestic slave trade; rejoicing in the disposition thus manifested by the Supreme Court, to recognize man only as man, and to deny to Congress any right of assumption over the liberties of men, not expressly delegated in the Constitution.

The Supreme Court of Ohio, has also made an important decision on the side of justice and right, in declaring that any slave coming into that State, with the knowledge and consent of his master, becomes instantly free. The principles upon which this decision was made, are equally applicable to our Constitution and laws in Indiana; and when a case shall come before our Supreme Court for adjudication, we doubt not but the same sense of justice, and of constitutional law, will produce the same decision.

The legislatures of New-York and Vermont, have passed laws securing to persons claimed as fugitives from labor, in all cases, a trial by jury; so that in those States, human beings have as much protection for their own bodies, when claimed as the property of another, as they have for their dumb animals. We trust the day is not distant, when the legislature of Indiana will regard the persons of our wives and daughters, as entitled to as much protection as our mules or pigs; and will give us laws for the security of personal rights, equal to those which now secure the rights of property.

The subject of slavery has been largely discussed in the legislature of Kentucky, and also before the people of that State, through the medium of the press,—its blighting influence upon the prosperity of the State, and its repugnance to the benign precepts of the gospel, have been fearlessly and powerfully exemplified.

Another year of freedom in the British West Indies has passed away, crowned with the rapid improvement and the many blessings, which those who believe in the overruling providence of an all-wise and holy Governor of the Universe, were prepared to expect, as the result of the abandonment of a system of tyranny, oppression and wickedness, second only to American slavery. Peace and harmony now prevail in those islands; and so highly do the proprietors of estates there, esteem a free colored population, that they have actually appropriated large sums of money, to pay the passage of all free colored persons, who will go from our country to those islands; and thousands, to escape the cruel and wicked prejudices which here crush them to the earth, have gone there; where they enjoy the same protection of law, the same rights and privileges in all respects, as if their skins were white.

The Bey of Tunis has abolished slavery throughout his dominions. Holland and Sweden have the subject of abolition now under consideration, and will undoubtedly go forward with the good work. Even in the Island of Cuba, the most powerful remonstrances have been presented to the Governor, by many of the citizens, against any longer continuance of the African slave trade.

British philanthropy, never weary in well-doing, having effected the abolition of slavery in their West India Colonies, has organized an association by the name of the British and Foreign Anti-Slavery Society, having for its object the abolition of slavery throughout the world. That society is composed of the same distinguished philanthropists, who successfully conducted to a glorious issue, the cause of freedom for the western isles; and by the same reliance upon the power of truth, under the sanctifying influence of divine love, they are now, by the same instrumentality, seeking the extermination of oppression from the face of the earth.

Within the last year, they have deputed delegates to various governments in which slavery still exists. Those delegates were members of the Society of Friends, who in the spirit of their divine Master, have gone forth as heralds of peace and love to the millions, against whose every right, the world is waging the most cruel and relentless warfare.

In the striking contrast in the reception which these delegates met with in different countries, we find a powerful argument for perseverance in our labors, until the blighting curse of slavery shall be abolished in our land.

Our beneficent Creator has implanted in every intelligent mind, a principle which, in its own nature, yields its approbation to labors designed for the amelioration of the condition of the afflicted of every class; and shrinks with horror from the exhibition of cruelty and oppression, as from an enemy to the welfare of the human race. But this principle may be so blunted by surrounding circumstances, that in process of time we can look upon the most aggravated suffering with cold-hearted indifference; and finally become so hardened, that we can even oppose all practical efforts for its relief.

> "Vice is a monster of such frightful mien,
> As to be hated, needs but to be seen;
> But seen too oft, familiar with its face,
> We first endure, then pity, then embrace."

In France and Spain, where the people have not been accustomed to the desolating influence of slavery, because it does not exist *in those countries*, but only in their distant colonies over the seas, the delegates from the British and Foreign Anti-Slavery Society, commissioned to visit *those countries*, in the cause of human freedom, were most kindly received. Sovereigns, nobles and people, all manifested a disposition to hear what these self-denying philanthropists had to say in behalf of the suffering and the dumb. The public press spoke of them invariably in terms of the highest praise; and of their mission as one of unmixed philanthropy.

Such is the view which unsophisticated minds will always entertain of such disinterested and self-sacrificing labors, undertaken and prosecuted in the spirit of Christian benevolence, for the good of others.

But in America, where the blighting influence of that accursed system has so large a share in the formation of our character, Joseph Sturge, the delegate to *our country*, a man renowned for his distinguished philanthropy, a pattern of Christian excellence worthy of imitation, met with but a cold-hearted and repulsive reception, except so far as the despised abolitionists were concerned. An address which he brought over, (bearing the signature of the venerable Clarkson,) for the President of the United States, was contemptuously rejected by that distinguished slaveholder; and the public press in the non-slaveholding States, teemed with abuse of this devoted servant of Him, "who went about doing good." Before leaving our country, he committed his message of love to paper, in a truly Christian address to the members of his own religious communion; a copy of which he forwarded to a friend in this State, from which an edition was printed at New Garden, and circulated among those to whom it was addressed. As that branch of the visible church professes to stand foremost in bearing a testimony against slavery, we should naturally suppose, that an epistle of encouragement from one of their own brethren, who, moved by the love of that testimony, and commissioned, we doubt not, by the head of the Church, and the messenger of an association, organized for the noble purpose of promoting the extermination of that great abomination from the world, would have been most cordially received; but we are sorry to say it was far otherwise; and that its publication has been officially condemned, by the highest authority in that church; without even attempt to show that it was not in accordance with the unchangeable principles of justice and truth.

The inquiry to which we wish to draw your attention is this: to what shall we attribute the repulsive reception which the messenger of liberty met with in our country, while in France and Spain, messengers on the same heaven-born errand were received with applause? The people of France and Spain, being remote from the desolating influence of that soul-killing institution, spoke the language of nature, in applauding those who were laboring for its overthrow; while here, in our country, its pestiferous influence has crushed the finer sensibilities of the soul, and prepared even those who were the pioneers in the formation and support of associations for abolishing slavery, now to condemn the labors of Christian Philanthropists in the same cause.

It will not be pretended that the people of France and Spain are more just, benevolent, or humane, than the people of the United States: yet we find *them* receiving, with Christian kindness, the ambassadors of universal freedom, while in this country, Christian professors close their doors against them, and condemn their labors.

To us this extraordinary fact is conclusive evidence, that however enlightened any people may be, however just in their ordinary concerns, and whatever may be their profession, familiarity with oppression, and a participation in the sovereignty which it inflicts, (although a crime of the deepest dye,) begets an aristocratic feeling, which shows itself in hostility to any efforts, which promise to be successful in restoring to the oppressed the enjoyment of their rights—a feeling repugnant to every principle in the attributes of the Deity, and diametrically opposed to the Christian character. Should the anti-slavery enterprise be abandoned, we believe that such feelings will be increased and strengthened, until the rights of the laboring man, without regard to color, will be wrested from him in every part of our country, and the nation, ceasing to be a republic, will be governed by a proud and domineering aristocracy. It is evident to our minds, that such feelings alone can sustain the institution of slavery, and that a regenerated public sentiment, truly opposed to the continuance of oppression, is all that is requisite to accomplish its peaceful abolition.

Our duty then is plain before us; it is the dissemination of that information, and the inculcation of those principles, which are indispensable as a foundation for a correct public sentiment. Such a public sentiment, once established, will be a guarantee for the preservation of our liberties, and will banish from our country an institution, which is an insurmountable obstacle to the prevalence of the gospel of Jesus Christ.

To accomplish this purpose, something must be done more than to meet together a few times in a year, to be entertained with addresses, adopt resolutions, and make a profession of regard for the rights of man. We must unite in sustaining such instrumentality as is necessary, for the collecting and diffusing among our fellow-citizens, such information on this important subject, as will make them realize the deleterious influence of slavery, upon our own rights, liberties, and welfare; and its soul-crushing influence upon its victims. Such as will arouse them to a sense of the guilt of sustaining such an institution by the voice of the people; and induce them to unite in exercising that sovereignty, by which slavery is now upheld, in such a manner as shall result in its downfall. Public lectures and the press, are the instrumentalities, under God, on which we must principally rely for the accomplishment of this great object. And as neither lecturers nor printers can live without the same sustenance which others require, it devolves on those who not only regard it as a duty, but esteem it as a privilege, to contribute to the promotion of this good cause, to bestow of their substance, for the support of those, who devote themselves exclusively to this blessed work. Those who uphold *their* hands, and sustain them in *their* labor of love, are as necessary to the success of the cause, and perform as important service, as those who stand as a mouth-piece in pleading our cause with the people. We have one press now in operation at New Garden; the conductors of which have had to observe the most severe economy, united with the closest application to industry, in order to sustain themselves through the year. And now, in the hope of more extensive usefulness, by the more general diffusion of our principles, one of them is proposing to remove to the capital of the State, and to "send out the fertilizing streams of moral and political truth, on an imperial weekly sheet." It is for you to determine whether two presses, or even one, shall be sustained in our State. If every professed abolitionist will make a tenth of the sacrifice in proportion to his ability, which the publishers have made during the past year, both presses will be amply sustained, and the publishers enabled to continue to send abroad hundreds of copies of their publications, to do good, where no remuneration is expected.—Printers and lecturers should not have the honor of being the only persons who make sacrifices in this noble cause. Let farmers, merchants and mechanics come in for their share, and the good work will go on to a triumphant issue.

We consider it unnecessary to occupy your time or attention with remarks on the subject of colonization, further than to say, that the scheme had its origin in the spirit of oppression. The legislature of Virginia was its father, and a conclave of slaveholders at Washington brought it forth; and it has thus far been sustained by cupidity, fear, and hate. We reprobate all schemes of expatriation, because we have no right to designate to any portion of the human family what part of the globe they shall inhabit; because, the expatriation of the colored people would leave that portion of our country where they mostly reside, an uncultivated waste, and would dry up, to a great extent, the resources of the nation—because, their removal would not be the subduing of our prejudices, but allowing them to subdue *us*, under the dominion of an ungodly hatred of our colored brethren; and lastly, because it is impracticable.

The Executive Committee of the British and Foreign Anti-Slavery Society, in compliance with a request of the American and Foreign Anti-Slavery Society, have resolved upon holding another World's Convention in London, in the early part of the year 1843. Anticipating great practical advantages to result from the mighty impetus which such a convention is calculated to give to the cause; and moreover, believing that on such an assemblage of the philanthropy of the world, the angels above must look down with complacency and delight; and that our Father in heaven will not fail to bestow the gift of His grace, to qualify and guide in the promotion of a cause which constituted an important item in the mission of our holy Redeemer, we recommend the election, at this time, of delegates to attend the said convention, should the way open for it.

Among recent occurrences, which under the controling power of an overruling Providence, have evidently given a fresh impetus to the cause in the West, may be mentioned, the violent assault upon the liberty of the press by the mobocrats of Cincinnati; and the closing of all the public buildings in Richmond, against the eloquence of our gifted brother, Charles C. Burleigh, by those, who, having no arguments wherewith to meet his powerful presentation of truth, might rationally conclude that the only means whereby they could shut out conviction from the minds of the people, and secure the favor of slaveholders, was to shut the advocate of truth from their houses; thereby inviting the mobocrats to drive him from his stand, by the use of their best argument, to wit · eggs.

All such devices of the enemy tend directly to open the eyes of honest people, by showing them that the aristocracy at the North, in conjunction with the slaveholders of the South, are striving to keep the mass of the people in ignorance of the great principles of human rights: not relying upon reason to oppose what they condemn in us; but upon a league of power, with the vile passions of the mob, to stifle discussion and smother the truth.

When the voting men of the United States, by the exhibition of truth, shall be made to understand, that the hostility to the anti-slavery movement, is based upon aristocratic pride, and a spirit of domination, which rejects the doctrine of the equality of rights, and which is even now seeking to build up a privileged class in our country, who shall monopolize to themselves the riches and honors of the nation, and make of the many, hewers of wood and drawers of water, a vast majority will be found, flocking to the standard of human rights. Slavery will be abolished. Liberty will be proclaimed "throughout all the land, to all the inhabitants thereof." Justice, mercy, and love, will prevail among the people. Prosperity will be showered down upon us, by that gracious Being who holds in His hands the destinies of nations. The year of Jubilee will come. The truth will be exalted, and God will be glorified.

Signed on behalf of the Executive Committee,
DAVID WILLCUTS, Chairman.
ANDREW SPILLARD, Secretary.
New Garden, 11th mo. 20th, 1841.

FREE SUFFRAGE IN RHODE-ISLAND.

Extract from an Address to the Citizens of Rhode Island, on the Right of Suffrage, by the Executive Committee of the Rhode-Island State Anti-Slavery Society.

Much is said by the suffrage party in relation to the struggles of the Revolution, and the liberties achieved by our fathers. It may not be out of place, in this connection, to show that the colored citizens of this country, and particularly of *this State*, were not sparing of either toil or blood in the defense of our common country, when invaded by a foreign foe. Could all the facts in relation to their valor and fidelity be brought to light, even in this late period, it would be found that both by sea and land, the people of color bore their full share of the dangers, sufferings and sacrifices of the war of the Revolution. Rhode-Island should be the last State in the Union to repay them with such base ingratitude as the suffrage party are about to measure out to them. A few testimonials will be adduced.

Said the Hon. Tristam Burgess, on the floor of Congress, Jan. 28th, 1828:

> At the commencement of the revolutionary war, Rhode-Island had a number of this description of people, (slaves.) A regiment of them were enlisted into the continental service, and no braver men met the enemy in battle; but no one of them was permitted to be a soldier, until he had first been made a freeman.

Gov. Eustis, of Massachusetts, on the floor of Congress, Dec. 12th, 1820, in speaking of the services of the colored soldiers in the Revolution, said:

> In Rhode-Island, they formed an entire regiment, and they discharged their duty with zeal and fidelity. The gallant defense of Red Bank, in which the Black regiment bore a part, is among the proofs of their valor.—Among the traits which distinguished this regiment, was their devotion to their officers. When their brave Colonel Green was afterwards cut down and mortally wounded, the sabres of the enemy only reached him through the bodies of his faithful guard of blacks, whom *he* was not ashamed to call his children. They hovered over him to protect him—*every one of them was killed!*

Dr. Harris, of Francestown, N. H. a veteran of the Revolution, in a speech in August last, in referring to the great struggles of the colored people in the Revolution, said that when his regiment was stationed in Rhode-Island to defend a dangerous and important pass, which the enemy thrice fiercely attacked, and were as often repulsed:

> There was a regiment of blacks in the same situation—a regiment of negroes fighting for our liberty and independence—not a white man among them but the officers—in this same dangerous and responsible position.—Had they been unfaithful, or given way before the enemy, all would have been lost. Three times in succession were they attacked with a most desperate fury, by well-disciplined and veteran troops, and three times did they successfully repel the assault, and thus preserve an army. They fought thus through the war. They were brave and hardy troops.

In 1821, Dr. Clark, from Delaware county, in the debates of the New-York Convention, for amending the Constitution of that State, in speaking of the colored inhabitants, said:

> In the war of the Revolution, these men helped to fight your battles by land and sea. Some of the States were glad to turn out corps of colored men, and to stand shoulder to shoulder with them. In the late war, they contributed largely towards some of your most splendid victories. On lakes Erie and Champlain, our fleets were manned in a large proportion with colored men.—In this very house, in the fall of 1814, a bill was passed, authorising the Governor to accept the services of 2,000 colored volunteers—volunteers to defend from inroad and ravage that very country which had treated them with insult, degradation, and slavery!

Governor Morrill, of New-Hampshire, in a speech in Congress, in 1820, said: "Your soldiers of color have fought your battles. They have defended your country—they have preserved your privileges, but they have lost their own."

The celebrated Charles Pinckney, of South Carolina, in his speech on the Missouri question, and in support of slavery, made the following remarkable admissions: "They (the colored people) were in numerous instances, the pioneers, and in all, the laborers of our armies. To their hands were owing the greatest part of the fortifications raised for the protection of the country. Fort Moultrie gave, at an early period of the inexperience and untried valor of our citizens, immortality to the American arms. And in the northern States, numerous bodies of them were enrolled, and fought side by side with the whites at the battles of the Revolution."

Said the Hon. Mr. Martindale, of New-York, on the floor of Congress, January 22d, 1828:

> Slaves, or negroes who had been slaves, were enlisted as soldiers in the war of the Revolution; and I myself saw a battalion of them, as fine martial looking men as I ever saw, attached to the northern army, in the last war, on its march from Plattsburg to Sackett's Harbor.

Said the Hon. Charles Miner, from Pennsylvania, on the floor of Congress, Feb. 7th, 1828:

> The African race make excellent soldiers. Large numbers of them were with Perry, and aided to gain the brilliant victories on Lake Erie. A whole battalion of them was distinguished for its soldierly appearance.

During the last war, the free colored people were called to the defense of the country by Gen. JACKSON, and received the following testimony to the value of their services, in which, let it be remembered, they are addressed as *fellow-citizens* with the *whites*.

> Soldiers! when on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your *white fellow*-citizens, I expected much from you—for I was not ignorant that you possessed abilities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst and all the fatigues of a campaign. I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear, his parents, relations, wife, children and property. You have done more than I expected. In addition to the qualities which I previously knew you to possess, I find, moreover, among you, a noble enthusiasm, which leads to the performance of great things. SOLDIERS—The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the representatives of the American people will, I doubt not, give you the praise which your deeds deserve. Your General anticipates them in applauding your noble ardor, &c.
>
> By order, (Signed) THOMAS BUTLER,
> *Aid-de-Camp.*

Did space permit, other important testimonials might be adduced, showing the bravery and fidelity of this people in the hour of trial. Is it generous—is it magnanimous—is it right—is it not, rather, mean and dastardly, thus in the hour of danger to seek their co-operation and assistance, and in the time of peace to heap all manner of indignities upon them, because their numbers and influence are too insignificant to command favor or respect?—Will the people of Rhode-Island thus knowingly disfranchise a respectable and industrious portion of their citizens?

From the Emancipator and Free American.

TYLER-ISING.

About five or six years ago, a Baptist minister of the North, a man of the highest integrity and scrupulousness of conscience, spent a few days at Richmond, Virginia, where he was hospitably entertained at the house of a Baptist lady. Among the servants who waited, our friend's attention was particularly drawn to one young man, of very genteel address, and pleasant appearance, whose complexion was so very light as to make it difficult to believe he bore any African blood in his veins. Our friend was so much interested in his appearance, and so well pleased with his behavior, that he sought an opportunity of conversing with him in regard to the welfare of his soul. During the interview, some conversation of the following tenor took place; which has been brought to remembrance by the events of the last six months.

Minister.—Are you free, my friend?

Servant.—No, master, I belong to the lady who keeps the house.

M.—Then you are a slave?

S.—Yes, master, I am a slave.

M.—Were you born in this house?

S.—No, master, I was bought. My mistress bought me of my old master, Governor Tyler, down at Williamsburgh.

M.—Were you born on Governor Tyler's plantation?

S.—Yes, master, I was born there.

M.—What is your name?

S.—My name is John, sir; my mother called me *John Tyler*, because she said Governor Tyler was my father. You know such things happen sometimes on plantations.

M.—Governor Tyler your father? and did he sell you?

S.—Yes, master, planters do it, you know, the same as others.

M.—Were there any other children of your mother that were thought to be your master's children?

S.—Yes, sir, several.

M.—And what became of them?

S.—I reckon they are all sold before now.

Now, we would not express the slightest belief that the man who is now the acting President of the United States ever had children by his slaves, or ever sold his own children; although, from what is known of his pecuniary circumstances, and from the general practice among the slaveholders in lower Virginia, it is altogether probable he has supported his family by selling the increase of his slave stock. But we have the fullest confidence, the certainty, that such a conversation as we have described did take place in Richmond, and that the genteel, slender-built, light-complexioned young slave, did tell Mr. ——, a Baptist minister, that he believed himself to be the son of Governor Tyler. Whether the slave told the truth or not, Governor Tyler knows; we do not, and therefore tell the story as it was told to us, for what it is worth.

In the year 1837, or the beginning of 1838, a colored man passed through Poughkeepsie, on his way to Canada, who called his name *Charles Tyler*, and who seemed to have a good deal of knowledge of things at Washington. He told the friend who gave him food and clothing for his journey, that his master had been in Congress, and that he was body servant. Some months afterwards, another man passed by the same route, who called himself Gideon, and said his master was a Mr. Leigh, of Virginia, who had been in Congress. Gideon said his wife had been sold away by his master, and, as he understood, was sent to New Orleans. He also said he knew Charles Tyler; and that he had belonged to Governor Tyler; and that Governor Tyler thought so much of him, that he would rather have lost every one of his other slaves, than that Charles should leave him. Charles Tyler remained in Canada, gaining the good will of all, until Lord Durham, then Governor General, returned to England, when he took Charles with him, as his waiter, or in some other confidential capacity; and it is supposed he is still in England, perhaps in the services of the Durham family. Perhaps Governor Tyler would do well to instruct *his* worthy ambassador extraordinary and minister plenipotentiary, EDWARD EVERETT, to make a peremptory demand for the surrender of his property, thus wrongfully withheld by the humbug of British law. It would be a capital offset to the British demand for the surrender of McLeod, while he was known to be in the custody of American law. In point of merit, the two demands would be precisely on a par.

GOOD.—A very respectful memorial, signed by sixty ministers of the Maine Conference of the Methodist Episcopal church, has been sent to Mr. Tyler, protesting against the President of a Christian republic holding slaves, &c.

One of the presiding elders remarked, that not many years ago, President Tyler inherited from his father a number of slaves, from whom he selected some fifteen or twenty for his own use, and *disposed of the remainder*. "Those fifteen or twenty have have multiplied till now the President has seventy or eighty slaves. Having nothing for them to do, he proposed to some of them, not long since, to go on a plantation and work; this they steadily declined doing—and they are literally eating up the President."

Notwithstanding all this, Mr. Tyler seems to think it not such a dreadful thing to be eaten up—for in the Virginia Convention, 1829, he went with the slavery party against a *free basis* representation.—*Philanthropist.*

ARKANSAS BONDS.

The Governor of Arkansas has announced the intention to follow the example of Mississippi, in repudiating a just debt; a course well calculated to increase the foreign distrust of our commercial integrity, already sufficiently strong. The South is doing her very best to make the Union bankrupt in character, as well as in purse.

The excuse for this proceeding is thus stated by the New-York American:

"The facts are shortly these. In order to aid the *Real Estate Bank of Arkansas*, the State issued to it certain bonds, of which 500 of $1,000 each, were placed by that bank in the hands of the *North American Trust and Banking Company* of this city, in order to raise money for the Arkansas Bank. These bonds were endorsed to the North American Trust and Banking Company, without reservation, and for aught that appears upon their face, or in the endorsements, they were absolutely the property of this Company.

For its own purposes, the North American Trust and Banking Company pledged these bonds to Messrs. *Holford & Co.* who could know nothing of the conditions under which the Real Estate Bank of Arkansas had placed these bonds with the North American Trust and Banking Company, and who, finding them regularly transferred to this Company, were not bound to ask.

They took the bonds by regular endorsement; and now because the N. A. T. and Banking Company, *the agents of the Real Estate Bank of Arkansas*, have committed a breach of trust, that Bank, or the State, at its instigation, declares that neither is bound for the payment of the bonds in the hands of innocent third parties who have paid value for them!"

LEWIS TAPPAN.

Mr. Leavitt pays the following handsome and well-deserved tribute to Lewis Tappan, in the last number of the Emancipator, for the faithful manner in which he espoused the cause of the Amistad captives:

In consequence of my removal from New-York, I have resigned my connection with the Mendian Committee. The present is therefore a proper occasion for me to bear testimony to the zeal and energy of my late associates, and particularly Mr. Lewis Tappan, on whom the brunt of the labor and responsibility has rested. His determined benevolence, his untiring vigilance, his never-failing resources in times of difficulty, his immovable decision of character, his facility in the despatch of business, have often stood, humanly speaking, between the Mendians and inevitable death. There is not another man in this country who both could and would have done what he has done. Repeatedly has he left his own business, for many days in succession, at the greatest inconvenience, to devote his time to them. The respected counsel who managed the case before the courts of Connecticut, freely acknowledged the service rendered by him. Nothing could exceed the vigilance and ability with which he carried on his operations during the pending of the trial in the Supreme Court at Washington. In watching the press, in anticipating every possible danger, in providing for any exigency favorable or adverse, there was nothing left undone that human forecast and energy could have accomplished. While I was at Washington, scarcely a day passed that I did not receive a letter on some subject or other connected with them. But the manner which he has, almost alone, carried into effect a train of measures for the embarkation of the Mendians to their own country, accompanied by an efficient corps of teachers, has surpassed all that went before. Being now engaged in business alone, and in an employment where every thing depends on his personal supervision, he yet left the city at an hour's warning, for the purpose of making a tour in Massachusetts to raise funds for the outfit. Having accomplished a successful tour of nearly two weeks, he returned home to find nearly a hundred letters of business on his desk to read and answer, and at the same time all the preparation for embarkation of the Mendians, and their teachers, to be finished in ten days; while, as it so happened, neither of his associates on the committee were in town to render even the aid of their counsel to lighten the load of care. That the work was done, and done thoroughly, every thing cared for, and every thing provided, could only have been achieved by Lewis Tappan. It will be the duty of the Mendi nation, after they shall have received their long lost sons, accompanied with all the blessings of Christianity and civilization, through the divine blessings on his labors and cares, to raise in their hearts a monument of gratitude to him, to which no other man in America has an equal claim.

DECLARATION OF THE ANTI-SLAVERY CONVENTION.

[*Assembled in Philadelphia, Dec.* 4, 1833.]

The following is "the Second Declaration of Independence," drafted by Wm. L. Garrison; the rise and progress of which was described by brother May, in his last letter. Our principles remain precisely the same as then; and they cannot be too often repeated, or sink too deeply into the hearts and consciences of the people.

The Convention, assembled in the city of Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following Declaration of Sentiments, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which they founded the Temple of Freedom, was broadly this—"that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, LIBERTY, and the pursuit of happiness." At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves.—They were few in number—poor in resources; but the honest conviction that TRUTH, JUSTICE, and RIGHT were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete; and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. *Ours* forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage; relying solely upon those which are spiritual, and mighty through God to the pulling down of strongholds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. *Ours* shall be such only as the opposition of moral purity to moral corruption, the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the lash of brutal taskmasters.

But those, for whose emancipation we are striving—constituting at the present time at least one-sixth part of our countrymen, are recognized by the law, and treated by their fellow-beings, as marketable commodities—as goods and chattels—as brute beasts; are plundered daily of the fruits of their toil without redress; really enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons; are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants. For the crime of having a dark complexion, they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offense.

These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain—That in view of the civil and religious privileges of this nation, the guilt of its oppression is unequalled by any other on the face of the earth; and, therefore,

That it is bound to repent instantly, to undo the heavy burdens, to break every yoke, and to let the oppressed go free.

We further maintain—That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandize—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement.

The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah.—Every man has a right to his own body—to the products of his own labor—to the protection of law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an AMERICAN as an AFRICAN.

Therefore we believe and affirm—That there is no difference, *in principle*, between the African slave trade and American slavery;

That every American citizen, who retains a human being in involuntary bondage as his property, is [according to scripture*] a MAN-STEALER;

That the slave ought instantly to be set free, and brought under the protection of law;

That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity;

That all those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundation of the social compact, a complete extinction of all the relations, endearments, and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that therefore they ought to be instantly abrogated.

We further believe and affirm—That all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, and of intelligence, should be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating their slaves—

Because it would be a surrender of the great fundamental principle, that man cannot hold property in man;

Because SLAVERY IS A CRIME, AND THEREFORE IT IS NOT AN ARTICLE TO BE SOLD;

Because the holders of slaves are not the just proprietors of what they claim; freeing the slaves is not depriving them of property, but restoring it to its right owners; it is not wronging the masters, but righting the slave—restoring him to himself;

Because immediate and general emancipation would only destroy nominal, not real property: it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts would make them doubly valuable to the masters as free laborers: and

Because if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

We regard, as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery.

We fully and unanimously recognize the sovereignty of each State, to legislate exclusively on the subject of slavery which is tolerated within its limits; we concede that Congress, *under the present national compact*, has no right to interfere with any of the slave States, in relation to this momentous subject.

But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction.

We also maintain that there are, at the present time, the highest obligation resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of their tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States; they are liable to be called at any moment to suppress a general insurrection of the slaves: they authorize the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression; they support a standing army at the South for its protection; and they seize the slave who has escaped into their territories, and send him back to be tortured by any enraged master or a brutal driver. This relation to slavery is criminal and full of danger: IT MUST BE BROKEN UP.

These are our views and principles—these, our designs and measures. With entire confidence in the over-ruling justice of God, we plant ourselves upon the Declaration of our Independence, and the truths of Divine Revelation, as upon the EVERLASTING ROCK.

We shall organize anti-slavery societies, if possible, in every city, town, and village in our land.

We shall send forth agents to lift the voice of remonstrance, of warning, of entreaty, and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

* Exod. xxi. 16; Deut. xxiv. 7.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labor of freemen rather than that of the slaves, by giving a preference to their productions: and

We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. *We* may be personally defeated, but our *principles* never. *Truth, justice, reason and humanity*, must and will gloriously triumph. Already a host is coming up to the help of the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this Declaration to the candid examination of the people of this country, and of the friends of liberty throughout the world, we hereby affix our signatures to it; pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this declaration of our principles, to overthrow the most execrable system of slavery, that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men, and as Americans—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of *liberty, justice and humanity*, or perish untimely as martyrs in this great, benevolent, and holy cause.

Done in Philadelphia, this sixth day of December, A. D. 1833.

Resolved, That the above Declaration be engrossed on a sheet of parchment, signed by all the members of the Convention, and extensively published.

From the Journal of Commerce.

THE CREOLE—STRIKE FOR LIBERTY!

Messrs. Editors:—The leading editorial article in the New-York Evangelist of this week is so excellent that I am desirous of having it published in your journal; and as it would be asking too great a favor, to request you to copy so long an editorial from a contemporary into a commercial paper, gratuitously, I am willing to pay for the insertion. I want it inserted as a notice, and leaded, that it may attract the attention of all your readers, and be read. I dislike the *title* of the article; because they were not "mutineers," as most of the papers style them. See the Dictionaries. Preserving, however, the article entire, I have prefixed a title of my own—which is exactly appropriate. There are some persons in the free States who are opposed, at all times and on all occasions, to the shedding of human blood; and therefore *they* will not subscribe to one or two remarks in the article quoted. All I have to say here, on that subject, is that if resistance unto death may ever be made, it is on occasions when men *Strike for Liberty!* Yours, &c. T. L.

THE HERO MUTINEERS.

In publishing the Protest of the officers and crew of the Creole, we have wished to place an important providential event, in such a manner before our readers, as to enable them to give it the most thorough consideration. Like the death of Lovejoy, and the case of the Amistad captives, it forms a part of that train of high providences by which God is developing to this nation the nature of American slavery—its deleterious influence, and the absolute necessity of its abolition. The Protest is from the officers and crew of the Creole, given before a Notary Public in New Orleans, and cannot be supposed to represent in too favorable colors the conduct of the mutineers. We hope every reader of the Evangelist will give it a thorough perusal.

We read it with surprise and admiration. Whether we consider the force and presence of mind displayed, the clemency exercised, the unsleeping vigilance maintained, or the sublime reliance on the justice of their cause as they approached Nassau, we confess that we can think of nothing in the long range of history which gives a nobler impression.

Of the 135 slaves confined in the hold, only 19 appear to have taken any active part in the revolt. Of these 19, four appear to have been the chief agents. Of these, one who wore a name unfit for a slave, but finely expressive for a hero, seems to have been the master-spirit—that name was Madison Washington. By the way, we have always thought it a singular, nay, a dangerous practice, to confer such emphatic names upon men in bondage.

It does not appear whether the mutineers had previously digested their plan or not. If they had, they displayed remarkable fidelity and efficiency in bringing it to an issue. If not, the leaders, and especially Madison Washington, manifested astonishing presence of mind and decision of character, in his movement. His reply to Merritt, when found in the hold where the women were kept—his escape to the deck in spite of the united resistance of Merritt and Gifford—his commanding attitude, and daring orders, when he stood a freeman on the slaver's deck, and his perfect preparation for the grand alternative of liberty or death, which stood before him, are splendid exemplifications of the true heroic.

His generous leniency towards his prisoners, his oppressors—men who were carrying him and 134 others, from a condition of slavery already intolerable, to one which threatened still more galling chains, is another remarkable feature. He spared the life of the poor Frenchman, because he could not speak English, and the captain's life, at the entreaty of his wife and children; he dressed the wounds of the poor sailors who had fought against him; he spared the life of Merritt, and also of young Theophilus McCargo; and when he had command of the cabin, invited the whites to partake of its refreshments. All his movements show that malice and revenge formed no part of his motives.

Yet this leniency was accompanied with the most vigorous and efficient measures. How nobly he seems when making Merritt pledge, at the mouth of the musket, at one o'clock at night, to navigate the vessel to New Providence; when commanding the Captain and Merritt to have no communication; when placing the sailors on duty at their usual posts, and subjecting them to the same necessary restriction of non-intercourse; when pacing the deck, with his three brave associates, until morning with his knife drawn, and his eye upon every spot where the least danger could arise. To heighten the moral grandeur of the scene, remember that he did not know how many of the remaining slaves might side with him; and even feared he should have to quell an insurrection against the new authority. The nineteen consulted together, kept their counsel to themselves—and so far as we can learn, exercised complete self-control over their passions, and maintained uninterrupted harmony of purpose and action.

But nothing in the whole affair appears so sublimely affecting as their conduct on arriving at Nassau. They divested themselves of all their arms, even casting them into the sea, and came before the British authorities defenseless—confiding in the justice of their cause, and in the claims of their oppressors! Noble men! Here was no sense of guilt, no meanness, no deception. They only wished to say emphatically, what they did, that they only sought to obtain their freedom! This act of theirs is a splendid tribute to the British government; and is a brighter gem in the diadem of her sovereign, than the victory of any battle-field. It was confidence in law, sustained by power, and founded on unquestionable justice. Take it altogether, it was morally magnificent. The liberty which saluted them on landing, by the triumphant shouts of thousands that welcomed them, must have been a glorious reward to these men for their brave and perilous achievement.

In these remarks our readers will perceive that we have done little more than to translate into the appropriate language of freedom, the statements of the Protest written by their enemies. The case before us is important, however, as we suggested at first, on account of its providential relations to the great question of abolition. It differs from that of the Amistad captives in one point, viz: that these by law *were* slaves, while those were not. The public at large, and the supreme voice of immutable law pronounced the Mendians innocent, nay, extolled their conduct. The public is now called upon to decide upon another case, divided from that of the Mendians only by the narrow line of a law, in its nature confessedly unjust, and abominable to every intelligent freeman.

The claim of property in their flesh and bones and souls, asserted by slaveholding law, was not, could not have been binding on the slaves themselves.—There are only two grand reasons which render it the duty of men in any circumstances, to submit to the enforcement of such an ignominious claim on themselves and their offspring. One is the hope of obtaining deliverance by patient waiting, and the other is the impossibility of obtaining it by insurrection. *These two reasons rest over the condition of our southern slaves at large, and sustain the true abolition doctrine of doing nothing to encourage, but every thing to discourage insurrection.*

But these reasons in the case of the Creole slaves had vanished. Before *them* there was no prospect in patient waiting, but that of worse bondage. Before *them* there was a splendid prospect, by valorous resistance, of immediate and perpetual liberty! Again we repeat it, *the restraining reasons had vanished; and both law and gospel justified their rising.*

Admitting the truth of these positions, (and they will be sustained by the voice of the American public, and of British law,) the institution of slavery will stand out before our people in the most appalling aspect. We do not wish to push the subject too far at present. But we wish to inquire, whether, if Great Britain refuse to give up these "murderers," the American *people* are prepared to enforce the demand against her? We wish to inquire if our readers have reflected on that portion of the report of the Secretary of the Navy, which points out the danger of our southern coast in case of war with Great Britain, arising from the existence of slavery? We wish our readers would reflect on these possibilities, and thus discern how great a national risk we run, by the direful bearings of this detestable institution, entrenched in the protection of a system of government by nature perfectly averse to it.

We suggest these reflections in order to show the reader the necessity of using every possible means to bring about voluntary emancipation. By all the love we have for the American Union—by all the respect we cherish for the principles of universal law—by all the horror we entertain of war between two such governments as those of Great Britain and the United States, and by the dread with which we regard the spirit of insurrection, as well as by all the immense systems of interests embosomed in the destinies of three millions of slaves, and all the intermingled relation of the Church of God, we beseech, as if all these were beseeching, that our readers will universally realize the necessity of the most kind, wise, urgent, and immediate exertions, to accomplish their cheerful and voluntary emancipation.—We have no time to lose. The voice of Providence speaks sternly against our delay. If we have arguments let us set them all in order, if we have tears, let us bid them flow: if we have eloquence, let us consecrate it to the service; if we have philosophy, let us learn to discern and to discriminate on this subject; and if we have religion, let us send up continual prayer before God, that he will overrule all this matter in tender mercy, and bring us to a happy issue of justice, freedom, and perpetual union.

From the Boston Atlas.

EVIDENCE RESPECTING EAST INDIA COTTON.

As considerable attention has been lately excited by the movements of the British government, in regard to their colonial cotton, we notice the Report of the Committee of Parliament, who were appointed to examine into the feasibility of the plans then submitted for their approval. These plans have since been carried into execution with success. The growth of American cotton is proved to be perfectly adapted to the soil—and the American planters now in the employ of government, receive every assistance that success and confidence prompt them to extend.

These designs are favored by the whole English people. No course of policy can be adopted, by any ministry, more popular than that of promoting the growth of raw materials in the colonies, where they do not interfere with the production at home.—But, in the case of cotton, there are other considerations. 1st. It is now supplied from this country, on which, of all others, England would least like to be dependent. 2d. It is the growth of slave labor, which the great body of English people abhor. 3d. It encourages the principles of republicanism, by accumulating wealth to the republicans of this country; the principles which, of all others, all English tories detest. 4th. The consumption of our cotton discourages its growth in their colonies, whose interests are those of the whole people.

The first witness examined was J. C. Melvill, Esq. Secretary of the East India Company, whose answers to 758 questions, put to him by the Committee, are remarkably clear and to the point.

Question—India, having almost ceased to export to this country her manufactures, does it appear that her exports of raw produce have increased: cotton, for example?

Answer—Yes. The quantity of cotton wool imported into Great Britain from the East Indies has materially increased. In the five years ending in 1813, at which period India ceased to export manufactures to any extent, the quantity of cotton wool imported from India averaged 9,368,000 pounds per annum. The average annual import of the five years ending with 1838, was 48,329,660.

To the question put to Henry Gouger, Esq. a merchant of London, and for many years a resident in the East Indies, and proprietor of some cotton mills near Calcutta:—Did you begin in your mills, with using American or Indian cotton?

Answer—We began by mixing the American with the Indian cotton; but, for two years past, we have used nothing but native cotton.

Question—Have you found it more profitable?

Answer—We found it cheaper.

Question—Do you spin fine numbers?

Answer—No; none higher than number 50.

Question—Are any further operations necessary, as applied to Indian cotton, than are usually applied to American cotton?

Answer—I believe it undergoes no process, but that which is undergone by cotton in this country.

Question—Has the Indian cotton improved in quality?

Answer—No. I am not prepared to state that the Indian cotton has been improved in quality; nor do I know how it happens that we should now be able to use it, when it was not used then, except that the trial perhaps was never properly made before. (This was before any action on the part of the Government.)

The minutes made by Lord Auckland, the Governor General, on this subject, contains the plans which he wishes to have adopted, and the information which gave rise to them.

1st. That there be an alteration in the rate and mode of taxing cotton lands: the rate being erroneously supposed to be a maximum one, and the amount often taken in kind, thereby inducing the grower to produce quantity or weight, without regard to quality, or cleanliness.

2d. That encouragement, or reasonable inducement, be afforded to the influx of capital,—and to its application to this particular cultivation. A special mode of encouragement is indicated in the offer of a fitting bounty, either by reducing the assessment on the lands on which foreign cotton seed is grown, or by stimulating industry by large grants or prizes.

3d. That experimental farms be instituted, and rewards given, for improved produce, or for improved machines for cleaning cotton—this last being the great desideratum, especially as regards the cotton of Bombay. Seeds also to be procured of the best foreign cottons, and distributed.

4th. That the transport of produce be facilitated by the formation of roads, and its preservation and shipment by the erection of warehouses at the ports of shipment.

From the Atlas.

AN INTELLIGENT LEGISLATOR.

The editor of the Jonesville Telegraph, in reporting the doings of the Tennessee legislature, among other matters, gives the speech of one Mr. Dew, of Maury, which contains a rare collection of sparkling gems of fancy. Here is an extract from it:

"Sir, I would have gentlemen of the dominant party to understand that Democrats are not to be deterred from the defense of John Tyler, if they think him worthy of support. He was not our candidate, but theirs. But, sir, he is a native of the Old Dominion; the land of Tom Jefferson, of Madison, of the immortal Washington—the land of Presidents, and the birth-place of the fathers of *Democrats*. Mr. Speaker, when I speak of the Father of his country, I do it with feeling emotions of my soul. Alas! is there any gentleman present who does not *chill up, at the mention in his name, as if he were shivering among the eternal snows of South America!* But, Sir, I cannot dwell here. I repeat that John Tyler descended from the pure stock—yes, sir, *from the noble band of Pilgrim Fathers,* who landed, before my day or your day, on the *Plymouth Rock of Old Virginia.* And there, Mr. Speaker, to this day, that old rock rears its proud front, *as one of the glorious monuments of the Old Dominion.*"

At this stage of the remarks of Mr. Dew, the audience interrupted him with loud outcries, whether of applause or of condemnation, is not stated; although the words "go it, Dew," were particularly audible.

After Mr. Dew had concluded his speech, another gentleman rose and observed that he would like to hear a little more from the gentleman who had just taken his seat, relative to the geographical situation of 'Old Plymouth Rock.'

Mr. Dew replied, "The rock is where you nor I have never been, and that is sufficient; and if it is not, sir, I repeat, it is in the *Old Dominion*, commonly called the *State of Virginia*."—[Screams and yells.]

Communications.

LETTER FROM ABBY KELLEY.

KINGSTON, Dec. 17, 1841.

MY DEAR FRIEND:

As a severe northeast rain-storm gives me a quiet and most comfortable nook at one of our numerous "*anti-slavery homes*," in Rhode Island, where I am secure against the "peltings of the pitiless," mobocratic tempest of the suffrage party, I avail myself of the opportunity to say a few words in relation to affairs hereabouts.

The Convention appointed for Phenix and Fiskville, was held one day in those places; and then, at the request of friends from East Greenwich, adjourned to that place. This Convention is the first of the series appointed by the Executive Committee, at which we have been able to go through a regular routine of business, and pass resolutions. Even here, there were frequent interruptions and outbreaks, but they did not become a regular mob; for three reasons,—First, there are many more abolitionists in this section;—Second, the suffrage party is not so strong in the south, as in the north parts of the State; and—Third, they find that some of the sober and reflecting among them, deprecate their course, as it is working against themselves, and in our favor.—The question is raised, "Are the men who now, by mobocratic violence, crush freedom of speech, fit to be entrusted with the reins of government?" In Providence, where I held two meetings last week, there was an attempt, at first, to smother my voice; but a demand from the body of the house, for the Mayor and other officers, quelled the rioters. Another meeting was appointed for me on Tuesday evening; but the Mayor gave us notice in the morning, that, as he was going to be absent from the city, it must be postponed. You see the disgraceful, the barbarous condition to which Rhode Island is reduced; and this by men whose mottoes are "Equal, inalienable rights," "Give *us* our rights, or we will take them."

The following are the resolutions passed at our last Convention:

"Resolved, That the anti-slavery society has no objection to the proposed Constitution, only in so far as it is inconsistent with itself, and wars upon inalienable rights."

"Resolved, That when a Constitution shall be presented, which proceeds upon the principle of equal rights for all, without regard to birth, rank, or property, the abolitionists stand pledged by their principles not to oppose it.

"Resolved, That every person among us, who is not an out-spoken and out-acting abolitionist, withholding all support from those institutions, whether ecclesiastical, political, social, or commercial, which give any countenance to slavery, is a dangerous member of the community."

"Resolved, That the Constitution proposed by the Suffrage Convention for the adoption of the people of this State, is at war with every principle of justice and freedom; inasmuch, as it graduates rights by an uncontrolable circumstance of physical organization; and that any man who may vote for that instrument will be guilty of an anti-republican and, antichristian act.

"Resolved, That we pledge ourselves, come life or come death, not to obey those laws which require us to destroy the slave, when he rises up to take his freedom, on the principle that 'resistance to tyrants is obedience to God;' or to return him, when he escapes from the prison-house of the South."

The meeting-houses in East Greenwich, (Episcopal, Friends, and Methodists,) were closed against us; so we met in the Court-house; the Judge presiding.

"The State," quoth Trim, "superior in humanity and Christianity to the Church?"

"Certainly," replied my uncle Toby; "The handmaid would not presume to so much grace as her patron and protector."

In earnest hope of the jubilee,

ABBY KELLEY.

FRANCIS JACKSON'S EXPLANATION.

BOSTON, Dec. 17th, 1841.

DEAR FRIEND:

In your last paper, with reference to the late municipal election in Boston, you call on me to say publicly whether I am a "third party man." I respond, most emphatically, *No!* for I have not yet been able to perceive that the tendency of the third party movement is to forward the redemption of the slave.

It is true in the late canvass, my name was upon the "liberty ticket," so called, as candidate for Mayor; but it is also true that it was placed there *in spite of my express refusal to be a candidate*; and was published, at first, without my knowledge.

If you ask why I did not announce this fact as soon as I was apprized of it, I must tax your patience with a long, dry story.

The truth is, I was not averse to seeing our municipal election defeated, through the multiplication of candidates.

Having said thus much, I ought, in justice to our present Mayor and Aldermen, who profess the same political principles with myself, and who are again elected, in spite of me, to explain to you what political sin they have been guilty of, which induced me to desire their defeat.

In March last, three petitions were presented to the Mayor and Aldermen, signed by Wm. E. Channing and 238 others, praying that a public meeting might be called (not a promiscuous assembly that might be attended by irresponsible persons in the city, and from the vicinity,) but of legal voters, to express their opinions by ballot, yea or nay, on the question, "Whether bar-rooms and dram-shops ought to be licensed to sell intoxicating drinks."

These petitions were referred to a committee, of which the Mayor was chairman.

The committee reported against granting the prayer of the petitioners. The report was accepted by the Board, it was said, unanimously; but contrary to our city charter, which requires them to call a meeting upon the request of 50 voters. A public meeting of the petitioners and others was thereupon held, to consider this unexpected and arbitrary act of the Mayor and Aldermen. At this meeting, a very spirited discussion was had, and a committee was appointed to request the Board to review their decision.

It ought to be stated that the Mayor and Aldermen treated this committee far better than they did the people; for they very graciously allowed the committee a hearing in their august presence, without requiring them to perform the "Ko-tou;" but the people they gagged.

Edward Brooks, chairman of the committee, made a very able argument, before the Board, in behalf of the petitioners; but without effect. The Board confirmed their former decision, and were unwise enough to couple it with reasons.

"The Board were of opinion that the result of such a meeting would tend to embarrass the action of the government."

So, after much deliberation, they very coolly shut the door in the faces of at least two-thirds, if not three-quarters, of their constituents; who, as I believe, would have gladly availed themselves of the public meeting prayed for by the petitioners, to deposit their nays against licensing-dram shops and bar-rooms; a very important question, and one that seriously affected their daily peace and comfort.

This is the reason why I wished the people to shut the door in the faces of the present Board, and employ a new set of servants. I wished to nip this dangerous precedent in the bud; which otherwise might have been cited as authority for future usurpations.

I am aware that a large number of temperance men have forgotten, or concluded to pocket this insult; or rather they have offset against it the *late* praiseworthy attempts of the Board to enforce the broken laws of the Commonwealth against rum-selling; but I know there are many other temperance men, also, who think the Board should be rebuked for trampling on a fundamental principle of our republican institutions; and that it will be time enough to forgive them, when they have repented of that monarchical decree, which spurned the voice of the people who made them.

I wish this piece of history might be held up to the gaze of the community, and that when, hereafter, the rulers of the people shall strive to prevent them from expressing their opinions, the people may promptly reply through the ballot-box.

If our opinions "embarrass" you, so also shall our votes! In justice to the present Mayor, I will say that, aside from the unaccountable edict of March last, I believe his administration has been at least equal to that of any of his predecessors; save only Josiah Quincy.

In allowing my name (for this or any other purpose,) to stand for a day on the "third party" ticket, I have perhaps erred. I thank you for the opportunity of making this explanation, and of saying that my opinion of the inexpediency of "third party" remains unchanged.

FRANCIS JACKSON.

LETTER FROM WENDELL PHILLIPS.

BOSTON, Dec. 25, 1841.

MY DEAR FRIEND:

I had rather be a "liberty party *tool*," than a "liberty party *man*;" since, with my conviction of the utter folly of that scheme, and the deep injury it is calculated to inflict on our cause, the last would imply want of principle; while the other would argue only want of sense.

On the question of third party, I find no position more to my choice, than at the side of the Standard. The mere election of all their candidates would never convince me of the expediency of their movement. As was said of old, "a few *such* victories would ruin us."

Without going into the detail of reasons, which induced me to leave my nomination uncontradicted, (I never gave it my consent,) I am sure they must have been bad, since they led you, and others of my friends, to misunderstand my position.

The cause is nearer my heart than ever. It does, as ever lift me up, I trust, higher and higher. Thanks to it! Yours, more truly than ever,

WENDELL PHILLIPS.

LETTER FROM DR. FUSSELL.

As the circumstances attending my marriage have been misrepresented, and reports circulated calculated to make an unfavorable impression in relation to the conduct of one of the guests, I think it due to the parties to give a plain statement of facts, as they occurred. There is the more necessity for doing this, as the committee appointed by the New-York Monthly meeting to attend it have thought proper to make allusion to it in their report to the meeting, in a manner that seems to me to make a false impression concerning what occurred on that occasion.

Arriving in New-York, I handed the certificate, which had been written in Philadelphia, to James S. Gibbons, with a request that he would make such alterations in it as would conform to the New-York discipline; I also asked him to attend our marriage, and read the certificate: knowing such a course to be in accordance with the usage of *Friends*. I also asked Isaac T. Hopper and his wife, to sit as parents. The alterations were made, and Isaac T. Hopper handed me the certificate on the morning of the day that our marriage occurred.

The company was small, and met at the time appointed. Aaron Wright, George T. Trimble, and two women-Friends, were present as overseers, appointed by the Monthly meeting. We took seats as usual; George T. Trimble sitting one side of the room, and James S. Gibbons the other; after remaining some time in silence, we rose and repeated the usual ceremony, and signed the certificate. A short pause ensued, and I intimated to J. S. Gibbons to read it, as had been previously agreed on. Isaac T. Hopper then audibly asked him to read it, and he arose and went towards the table. George T. Trimble stood up, and taking hold of the parchment, asked me if I had asked J. S. Gibbons to read it; I said I had; he then said he stood appointed by the Monthly meeting to read certificates, and stepping back, looked as though he was really about to read it. James S. Gibbons took his seat. Isaac T. Hopper then said, "James S. Gibbons has been requested to read that." George replied again, "I am appointed by the meeting to read certificates." Isaac T. Hopper then observed, "Thou art appointed to read certificates when marriages are accomplished in a public meeting; but not when they are accomplished in private families; thou art out of order; I think this is assuming too much." George still stood, holding the certificate in his hand. Isaac T. Hopper then asked whom I wished to read it. I replied, James S. Gibbons. Upon my so saying, Isaac T. Hopper deliberately rose, and took it out of the hand of George, and gave it to James, and he read it.

I have been informed that the committee reported the marriage orderly accomplished, with the exception of one of the guests. It would certainly seem to me, if disorder existed at all, that it belonged to George T. Trimble.

BARTHOLOMEW FUSSELL.

12 mo. 15th, 1841.

WEALTH WALKING AWAY.

A correspondent in the West adds this postscript to his letter:

"It used to be said, that riches took to themselves wings and flew away; but in these days they take to themselves feet, and walk off rapidly, and in large quantities. Within a little more than a year, one hundred fugitive bondmen have passed through one small village, in the north part of Ohio, on their way to Canada; not one of whom has been recaptured. It is indeed a fruitless undertaking for a slave-hound to attempt to snatch a fugitive from the hands of generous-hearted freemen, under whose protection the poor wanderer has confidingly thrown himself." B.

IMPRISONMENT OF COLORED SEAMEN.

A meeting of colored seamen was held at Union Hall, on Friday evening last, to consider what means could be adopted to prevent their arrest and imprisonment, when vessels in which they are employed, touch at, or trade to southern ports, or the Island of Cuba. Two letters from Joshua Leavitt, now at Washington, were read, recommending petitions to Congress; and several spirited addresses were delivered by individuals who had been victims of this gross injustice. I do not know that I can better represent the character and object of the meeting, than by giving you a brief sketch of these addresses.

George R. Wilson stated that he had been imprisoned four times in the southern ports of our own country, and in the Island of Cuba. On the last occasion, his wife also, was taken from the vessel, at St. Jago, and they were confined in separate prisons, amongst a large number of slaves of both sexes. He had addressed a petition to Congress several years ago, and sent it to C. C. Cambreleng; but it was laid on the table, and no further notice taken of it. "In 1812," said the speaker, "when war broke out with England, this country looked around for strength. She looked not to white men only, but to black, and I volunteered in her service. I did not know as much then, as I do now, or it would have made some difference with me. We were taken by the Sea-Horse frigate, and carried to Halifax, and from there to Dartmoor prison. Fifteen hundred colored men were there prisoners of war to England, and in the same prison with them were three thousand whites. After suffering for my country in this way, it is too hard to be arrested, denied all the rights of citizenship, and thrown into a common jail, merely because my skin is black."

The speaker's address was forcible, and, at times, affecting. He appeared to feel deeply, and more in sorrow than in anger, the insult and injustice which he had suffered, and to which his brother mariners were continually exposed.

David Roberts, a noble-looking specimen of a man, apparently more than six feet in height, attested the truth of Mr. Wilson's statements, with respect to imprisonment at Dartmoor. He was taken from on board the merchant ship *Bristol Trader*, and carried prisoner to England, where he remained two years. He mentioned the names of several fellow prisoners, which were familiar to Wilson. It was an interesting spectacle to see these two weather-beaten victims of their country's treachery, standing there, and calling up to each other, reminiscences of their old companionship in Dartmoor prison.

Henry Jackson, who called himself "an old salt," began his remarks by saying that he had followed the sea, three and twenty years. I cannot possibly do justice to him, but will try my best to give an idea of his really brilliant and thrilling speech. To make it nearer truth, you must imagine a veritable Jack Tar, standing before you, with the peculiar swing of the body that belongs to his class. "For three and twenty years," said he, "I have been a sailor on the broad seas, and sorry enough am I for it—it's a hard life at best. Once, I shipped aboard the Julia and Helen, Captain Jonas Bartlett, for New-Orleans. The brig was loaded with lime. We had a rough passage of forty odd days. The second mate became disabled, and I was put in his place. When we got to New-Orleans, I was so worn out and sore, that I procured a pass from the Captain to go ashore, and walk about for my health. I was arrested in the evening, thrown into prison, where I remained all night. What for? I did'nt intrude on any body, and I was guilty of no crime. But they took me before the Recorder, and my Captain was in the crowd that pressed around.—'You are violating the law, in boarding ashore,' said the Recorder. 'Where is your Captain?' I looked around, and pointed him out. He came forward, and was so confused that he made the Recorder understand with great difficulty, that I belonged to his vessel, and they allowed me to go. I thought it was enough for a poor black man to be agitated in court, but my Captain was a great deal worse than myself.

Soon after this, I went aboard the United States ship Cyane, Commodore Creighton, and after that in the Ohio—and I was aboard the Ohio, in the Mediterranean, when news came that there was going to be war with England. Some of the captains of the guns were turned out, and others put in their places. One man was too old and sick, and Lieut. Miller said to me, 'Jackson, do you know the exercises?' 'Yes, sir,' said I. 'Well, you're the Captain of this gun.' 'Lieut. Miller, this ain't right,' said I—'in times of peace, I'm nothing but a poor black nigger, and wherever I go, they ask me for my *free papers*; but when war comes, nobody asks for a nigger's free papers then—he'll do to fight, as well as a white man—but no matter, I'm captain of this gun, and you'll find me at my post.' It was funny to see how some of the men tried to get clear of fighting. One was a Dutchman—another was an Englishman—and another was something else. But the black nigger was made Captain of the gun! Now, I've been five years in the regular service, and it's pretty hard if I can't go ashore, without being arrested and thrown into prison. Here's my discharge from the Ohio." (The "old salt" handed his discharge to the Secretary, which testified to the expiration of his term of service.) "But, my friends," continued he, "although the whole human tribe is against us, let us bear it all, for our children's sake. You may be assured, the fire is most burned out. The time is coming on, when our cause will be vindicated, and Ethiopia shall spread abroad her wings."

The speaker sat down amidst loud cheering.

A form of petition was adopted, and a Committee appointed to obtain signatures. The zeal manifested on the occasion, and the various minor speeches that were made, gave to the meeting, deep and peculiar interest. Attention should certainly be called to the outrageous attacks of southern authorities on free colored mariners. Not the shadow of law can be affirmed in its justification. It is to be hoped that shipowners, shipmasters, and merchants, will unite in timely and respectful remonstrance against it. J. S. G.

Since the above was in type, we have received an official account of the meeting, which we take the liberty to abridge, in some unimportant particulars, to avoid needless repetition.

Thomas Van Rensselaer was called to the Chair, and Nathaniel A. Borden appointed Secretary.

The following resolutions were unanimously adopted:

Resolved, That it is the imperative duty of every friend of that highly useful and much oppressed class of our fellow-citizens, the *colored seamen*, to use vigorous efforts to induce Congress to do away in the States where they exist, all those odious, *unconstitutional* laws, which, without color of crime, except "the crime of color," subjects them in their own country, to imprisonment, and oftentimes to slavery for life.

Resolved, That as American citizens, we are entitled to all the privileges and immunities of citizens in the several States.

On motion, Wm. P. Johnson and Wm. P. Powell were appointed a committee to obtain signatures to a petition, praying Congress to take measures, &c.

On motion, George Wilson, Wm. P. Powell, Henry Jackson, John Atkinson, John Dickerson, David Roberts, and Henry Johnson, were appointed a committee to circulate petitions for signatures, throughout the city.

Voted, That the proceedings of this meeting be published in the National Anti-Slavery Standard, and such other papers, as are friendly to the cause.

Adjourned, to meet on Tuesday evening, December 28th, at this place, (Union Hall.)

NATHANIEL A. BORDEN, *Sec'y.*

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XLVIII.

An Aged Bondman.

A short time before the Yearly meeting of Friends, held in Philadelphia, made a rule of discipline to disown such of their members as held slaves and refused to manumit them, a committee was appointed, by the Western Quarterly meeting, to visit all their members, who continued in the practice. This committee consisted of men and women. In pursuance of the directions of the meeting, they called upon all such, and in a friendly manner laid before them the iniquity of the antichristian custom of holding their fellow-men in bondage, except one case. This Friend had but one slave, who was far advanced in years; and it was thought, by most of the committee, that it was imprudent to interfere in the case, as the slave was too old and infirm to support himself by his own labor; and as he was treated kindly, they were of opinion that his situation could not be made more comfortable than it then was, and that he probably had no desire for his freedom.

But Isaac Jackson, one of the committee, a man of unbounded benevolence and kindness of heart, concluded that a conscientious discharge of his duty forbade him to omit this case; and he went alone to visit the individual, who still continued to resist the advice of his friends. He was courteously received, when he opened his mind on the subject. The Friend offered many reasons for keeping the old man in slavery; but Isaac Jackson refuted all his arguments so fully, that he not only consented to manumit the old servant, but gave a bond obligating himself and his heirs to maintain him the remainder of his life. The papers being duly executed, the slave was called into the parlor, and Isaac asked him if he would like to be free. He [illegible] no. "yes.' Isaac Jackson then reminded him that he [illegible] too old to procure subsistence by his labor; and asked him how he expected to get a living. The old man replied, "Providence has been kind to me thus far; and I am willing to trust to him for the rest of my life."

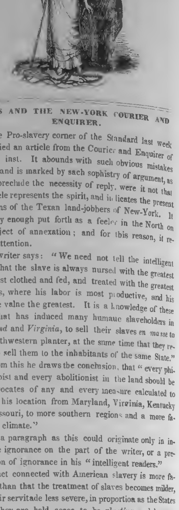
Isaac Jackson held up the manumission, and the bond that had been executed, and said, "Thou art a free man! Thy master has manumitted thee, and has secured to thee a maintenance, as long as thou mayst live.'

This intelligence was so unexpected, that the old man was completely overwhelmed with gratitude. After sitting in profound silence a few minutes, he fell upon his knees and most devoutly thanked his Heavenly Father for prolonging his life till he had the happiness to become a free man. The scene was deeply affecting.—The old man rejoiced in his liberty, and the master realized in his own bosom the truth of the Scripture de-

[illegible] "The work of righteousness is peace, and the end thereof quietness and assurance forever."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 30, 1841.



TEXAS AND THE NEW-YORK COURIER AND ENQUIRER.

In the Pro-slavery corner of the Standard last week was copied an article from the Courier and Enquirer of the 10th inst. It abounds with such obvious mistakes of fact, and is marked by such sophistry of argument, as would preclude the necessity of reply, were it not that the article represents the spirit, and indicates the present intentions of the Texan land-jobbers of New-York. It is plainly enough put forth as a feeler in the North on the subject of annexation; and for this reason, it requires attention.

The writer says: "We need not tell the intelligent reader that the slave is always nursed with the greatest care, best clothed and fed, and treated with the greatest kindness, where his labor is most productive, and his intrinsic value the greatest. It is a knowledge of these facts, that has induced many humane slaveholders in *Maryland* and *Virginia*, to sell their slaves *en masse* to the southwestern planter, at the same time that they refused to sell them to the inhabitants of the same State." And from this he draws the conclusion, that "every philanthropist and every abolitionist in the land should be the advocates of any and every measure calculated to change his location from Maryland, Virginia, Kentucky and Missouri, to more southern regions and a more favorable climate."

Such a paragraph as this could originate only in incredible ignorance on the part of the writer, or a presumption of ignorance in his "intelligent readers."

No fact connected with American slavery is more familiar, than that the treatment of slaves becomes milder, and their servitude less severe, in proportion as the States where they are held cease to be *planting*, and become *farming* States; in other words, when the idea of large profits, from the production of articles for commerce, is in a great measure abandoned; and the master, from the force of circumstances, is obliged to direct his attention chiefly to the raising of provisions for the subsistence of his family and slaves. Accordingly, it has been often stated by foreigners, and by northerners journeying South, that they were told in Maryland that slaves were better treated there than in Virginia; in Virginia, that they were better treated there than in the Carolinas; in Carolina, that they were better treated than in Georgia and Louisiana; cruelty increasing in arithmetical progression, as you proceed southwest.

On the other hand, every one knows that the greater the market value of any species of produce, the more the producers strive to increase the quantity they may carry to market; for their profits are, of course, in direct proportion to the quantity. Therefore, the greater the profits of planting, or the greater the value of the slaves' labor, the closer are they driven. Who does not know that the common prayer of slaves in the British West Indies was for *low prices?* Because the eagerness of their masters would then decrease, and they would obtain some relaxation from unremitted toil. It must be the same all the world over. I mention the West Indies, merely because the labors of British abolitionists have given us minute and authentic information of the working of slavery there.

In regard to the United States, who does not know that the slaves have a perfect horror of being sold to the cotton, rice, and sugar plantations of the Southwest? Who does not know the fact, that masters threaten it as a punishment? and that slaves have repeatedly committed suicide, and killed their offspring, to avoid the dreadful doom?

Evidence on this point is furnished by the Southwest itself, in Document No. 62, twenty-first Congress, second session, House of Representatives. It will there be seen that the most respectable planters of Louisiana (if men can be called respectable who avow such inhumanity,) set forth the great destruction of human life, in the labor of their plantations, as a ground for a high tariff-protection of their produce. Nor are the statements referred to derived from individuals only; but also from committees of whole parishes, (counties) and agricultural societies; all indorsed by a senator of Louisiana in Congress. They set down the annual loss of slaves on the seven hundred sugar plantations of that State, by "decreased value," "risk," "deterioration," and "death," at *five per cent. per annum*. Now, in no part of the world, are the natural deaths over *two per cent. per annum*. In the United States, they do not exceed one and a half.

What then is the result in this single branch of southwestern planting, and in a single State? By the showing of the planters themselves, two thousand five hundred and twenty slaves are killed every year; or, to copy a phrase which is familiar in their economical calculations, that number is "*used up.*" A Louisiana planter avowed to a sugar-refiner in New-York, with whom I was well acquainted, that much experience had convinced him that "the most *profitable* mode of carrying on his business was to *use up* seven per cent. of his slaves, every year."

But this is not all. The slaves on those seven hundred southwestern plantations, instead of "dying" and "deteriorating," at the rate of "*five per cent.*" ought to *increase* and improve, at the rate of *three per cent.*; even according to the low rate of increase of the slave population in this country; while, according to the rate of white and free colored increase, it ought to be about four per cent. There is, therefore, a further loss by "deterioration" and "death," by so much as they do not increase. This fact will also be found in the Document referred to, in the statements of Thomas Spaulding, a sugar-planter of Georgia. Mr. S. declares that the slaves, if *well used*, are more contented, and multiply *faster* on a sugar plantation, than on any other.

This loss from failure of increase, at three per cent. on the seven hundred sugar plantations of Louisiana, amounts to one thousand five hundred and twelve; making an aggregate of four thousand and thirty-two unnaturally worn out—in business phrase, "*used up.*" To these markets do "the *humane* slaveholders of Maryland and Virginia' send their human crop to be deliberately killed, every year, in such frightful numbers, from calculations of "*profit*," made and avowed with the utmost coolness!

In 1830, the sugar planter appealed to the slave-breeding and slave trading States, Maryland, Virginia, &c. for aid (in opposition to all their prejudices) in establishing a protective duty for sugar; on the very ground that the *production of it 'used up' so many of their slaves, and thus created a market.* Senator Johnston, from Louisiana, with this express view, estimated the number at *one hundred thousand*, which would be "used up" before the year 1855, on plantations then existing, and those

which would be added, *provided a sufficient duty should make the business productive.*

I will not pause to comment on these facts, nor express my surprise and horror, that they should have been presented to Congress, printed, and gone upon their shelves, without a single voice being raised to expose their diabolical character!! I am silent, because I know of no language adequate to the occasion.

The planters obtained what they demanded; that is, a duty of *two and a half cents a pound*, equal to *fifty per cent. ad valorem.* A fine specimen this of the anti-tariff and nullification spirit of the South!

The "intelligent readers" of the Courier and Enquirer know that sugar-planting is not confined to the State of Louisiana; nor hard driving to the sugar plantations. Unfortunately, the protection of *three cents a pound on cotton* was obtained fifty years ago; so that the planters in *that* branch have had no *occasion* to entertain us with the story of the homicides which *they* annually commit. One thing, however, we do know; and to the reflecting it is enough. Notwithstanding the accelerated increase of slaves in several of the largest and most populous States, in consequence of breeding for the market, under the stimulant of extravagant prices; and notwithstanding that the whole of the very large increase, which results from the "amalgamation" of whites with slaves, goes to the *latter* class—still, this class does not increase, upon the whole, so much, by one per cent. per annum, as the whites, or the free blacks. Whence comes this, unless it be from that premature and vast destruction of human life, of which we have now given an inkling?—There cannot be a doubt that there are more infant slaves born, in proportion to the whole number of slaves, than there are free infants. The censuses establish this fact. The destruction is, therefore, of those capable of labor. One per cent. is ten on every thousand; on two and a half millions, it is twenty-five thousand a year; or two hundred and fifty thousand every ten years.

Yet to this destiny, the editor of the Courier and Enquirer tells his "intelligent readers" that the "*humane* slaveholders" sell their slaves, from motives of benevolence; and he appeals to "philanthropists and abolitionists" to assist in opening a way, from the same motives, to send them still further, and to worse masters!—D. L. C.

THE RIGHT OF SEARCH.

It would seem as if diplomacy were invented to blind the consciences of nations, by bewildering the moral sense of individuals; for without its foggy interposition, this whole question of the Right of Search, for the suppression of the slave trade, would be plain and clear enough for a child to comprehend and decide. In fact, if the American government honestly and truly *wished* to have the foreign slave trade effectually suppressed, the apparent difficulties in the case would instantly vanish, without injury to our commerce, or stain upon our national honor; (if such a thing exists anywhere but in our own boastings.) But the simple truth is, a slave-*holding* people never do have, or can have, a genuine, moral abhorrence of slave *trading*. The two things are too intimately connected, both in character and commercial relations; as well might an epicure hate the profession of cooks. He may indeed look down upon them, as of meaner degree in the social scale; and thus, and thus only, does the slave-*holder* despise the slave *trader*; it is the pride of the exclusive gentleman, not the abhorrence of the Christian moralist. The foreign trade itself may be disapproved, from local considerations; thus Virginia, for obvious reasons, would dislike the competition of the African trade; and these commercial reasons form a most convenient cloak, whereby to obtain "a commodity of good name," in the civilized world.

But in a moral point of view, slave trading does not appear odious to a slaveholding community. Preston, of South Carolina, expressed his regret, on the floor of Congress, that the foreign trade had ever been denounced as piracy, by American law; and Forsyth, of Georgia, once said to me, personally, "I have always considered it a great blunder to call the slave trade piracy; it is in fact an act of humanity to bring those poor devils from Africa to a Christian land."

The Secretary of the Navy says, that American cruisers have done all toward the suppression of the slave trade that could be expected from so small a force; and urges the increase of the squadron. But how is it that while almost every week brings tidings of some slave trader captured by *British* cruisers, the capture by an *American* is an almost unheard-of event? If our government is playing no sham, but is really in earnest in this matter, what has become of our much-vaunted naval prowess, which is usually so jealous of being outdone by British valor?

The act of Parliament, under which the right of search is exercised, may confer too much power, and may need modification, to bring it into accordance with the law of nations; but that England has serious cause to complain of us, as the greatest obstacle the world presents to her work of philanthropy, no mind of common observation and candor will be disposed to deny. The United States and Russia are the only powers in the world that refuse to enter into a treaty with England for the suppression of the slave trade. Slaveholding America and despotic Russia! How naturally do real affinities draw together! Even Russia says to England, "Do what you please with vessels *abusing* the Russian flag."

Papers laid before the British Parliament prove, beyond the possibility of question, that the slave traders of Cuba are largely in partnership with merchants of Mobile and New Orleans; and we have no doubt that the same thing is true, though in a less degree, of Philadelphia, New-York,* and Boston. Slave-clippers are built at Baltimore, and sent to Havana for sale. They are there manned partly by American, and partly by Spanish sailors; receive on board an American captain and a Spanish captain; and are furnished both with American papers and Spanish papers, to show either, as the case may demand.

Now, we ask any honest mind to decide, whether these things could be carried on, year after year, in face of the sun, if the American government hated slave trading with half the sincerity that she hates anti-slavery?

It should not be forgotten that England asks of us nothing which she is not willing to grant in return; and of course nothing which she deems incompatible with her own interests and national dignity.

The right of visitation might be at least allowed, to enable British cruisers to ascertain whether a vessel is, or is not, an American merchantman. The slight delay that would be occasioned by this, is surely not worthy of consideration, in comparison with the suppression of that bloody traffic. As it now is, the United States stands pre-eminent and alone, as the patroness of the slave trade throughout the world! for she alone refuses to have any measures taken against the abuse of her own flag. *Our stripes and stars are a cloak for the iniquity of the world!* Spain, Portugal, and Brazil, may send forth from commercial dens, their swift, black clippers, built by American workmen, and sold by American merchants—and if they cannot outrun British cruisers, all they have to do is to hoist the United States' flag.

Much complaint has been made of the unnecessary delay and inconvenience to which real American merchant vessels have been subjected, and of insolence toward their officers. That British commanders may have been disgusted by our national game of hypocrisy in this matter, and at times irritated, beyond patience, by the wilful obstructions put in their way, is very probable; nor are we disposed to deny that John Bull, like all possessors of great power, is apt to be dictatorial and overbearing. But making all due allowance for these things, we still believe that self-interest and prejudice have greatly exaggerated the report of such difficulties; and that real cases of grievance have often been owing to trickery, for which the British were not responsible. For instance, the Salem ship reported last summer as robbed by a boat full of people, armed with "cutlasses, daggers, and pistols." This was unquestionably a pirate, or a slave-trader, that assumed the *disguise* of a British cruiser, either for malice, fun, or plunder; such characters would like well to increase the American dislike of British cruisers; and as for the deception, with what face can the United States, the great patroness of disguises, complain if she sometimes suffers by them?

With regard to the Perry Spencer, detained by her Majesty's brigantine, Lynx, the London Morning Herald says:

"The British Commissioners of the Spanish Court of mixed commission at Sierra Leone, though acknowledging to Lord Palmerston that the ship was in reality a Spanish slaver, *refused to condemn her, on the ground that nominally she was an American vessel.* Scarcely, however, had the ship thus escaped condemnation, when she was irrevocably withdrawn from the slave trade, and the owners defrauded by the unprincipled Yankee master, who boldly brought her into Sierra Leone, had her cut into four parts, and then sold her by public auction, with her masts, spars, stores, rigging, cables, and anchors, and coolly appropriated the proceeds to his own use. Nor is this a single instance of the kind; the like fate met another Spanish ship, the Florida; and amongst the papers seized on board slavers are many indications that their Yankee captains are not unwilling to make a little money by piracy."

The great complaint urged by our government, is that England enforces the right of search *without the authority of a treaty.* It is said that "whether we ought to *concede* the right by treaty, is one question; and whether Great Britain ought to *take* it, without our consent, is another."

This objection would have more force, if her cruisers boarded our vessels, *as* American vessels; but they search them to ascertain whether they *are* honest American vessels, or slavers in disguise. And while our slaveholding sympathies lend to such a course as to produce this universal prostitution of our flag, what is England to do?

Our government has hitherto refused to enter into any proposed arrangement, mainly on two grounds: First, that it would be inconsistent with the character of our institutions and policy; and secondly, that we have neither the colonies, nor the means of carrying out the necessary system of maritime surveillance.

Nevertheless the South American republics, and the democratic government of the Hanse Towns, do not find it inconsistent with the character of *their* institutions to grant the right of search for this honorable purpose.—Probably, the reason is, they have not our "*peculiar* institution."

Brazil has no colonies, yet she does not refuse to enter into the treaty; and as for the necessary system of surveillance, all it requires is a few cruisers on the coast of Africa; and cannot we spare them, as well as Brazil?

It is laughable to observe that even Texas herself has signed a separate treaty with Great Britain for the suppression of the slave trade, while the United States persists in refusing to do it. What motives of State policy induced this movement, on the part of "that interesting young republic," we know not. Perhaps she thinks that a speedy annexation to this Union will render it nugatory, while the historical fact will serve as a sort of Rowland's Kalydor, to improve the complexion of her character.—L. M. C.

INDEPENDENCE OF THE AMERICAN PRESS.

In the editorial signed D. L. C. are some startling facts concerning the wholesale murder of the slave population. These statistics, just as they were presented in the official documents of the United States, were embodied in an article on Beet Sugar, written for the North American Review, by D. L. Child. They were not accompanied by any anti-slavery remarks, or inferences, whatsoever; and were merely adduced to show the *humanity* of introducing the manufacture of Beet Sugar, which, by the nature of its process, did not involve the temptation to commit such waste of life; yet the article was found too long, *by exactly so much as those statistics*; and they were cut out. The editor, Professor Palfrey, had, the last we knew, a slaveholding brother in New Orleans; whether this fact, or the popularity of his Review, had any weight with him, is more than we can tell. But this we do know; that in almost every direction there are *reasons*, readily found, why no anti-slavery fact should be presented to the people.

FRANCIS JACKSON.

This friend of our cause has just returned from a hasty visit to Washington. Some of the members wished to introduce him to President Tyler. He thanked them; but said, with characteristic honesty, that *he had something better to do with his right hand, than to offer it to a slaveholder!*

He informs us that all the Massachusetts representation, with the exception of J. Q. Adams, thinks there is no danger of any attempt, this winter, to annex Texas to the Union; but the far-seeing Statesman from Quincy is strong in the opposite opinion.

We were not prepared for any difference of opinion on this point. The failure of the treaty with England, and of the negotiation for a loan with France, would seem to drive "the interesting young republic" to such a resort. While the rapid growth of Iowa and Wisconsin, combined with the continued impossibility of making two States out of Florida, certainly increases the eagerness of the South to bring about such an event.

ANTI-SLAVERY FAIRS.

The splendid Fair of the Massachusetts Anti-Slavery Society, at Boston, we hear has been attended more largely than usual by the wealth and fashion of the place. We do not mention this because we are vain of such patronage, or attach more value to it, within and of itself, than that of the plainest working-man; but simply as a thermometer of progressive change in public sentiment. Among the distinguished visiters, were two, lately come from Europe; our talented young countryman, Charles Lenox Remond, on whose complexion "the sun has looked"—a democrat of the New World; and Lord Morpeth, on whose complexion the sun has *not* looked so ardently—one of England's brightest ornaments—a democrat of the Old World. God's best blessings upon them both!

Of the Philadelphia Fair, we hear verbally that it was got up with great neatness and taste, and brought between 7 and 800 dollars into the anti-slavery treasury.

We are likewise glad to hear of a Fair, at Dover, New Hampshire, for the support of the Herald of Freedom.

N. P. Rogers says: "Anti-slavery is as gay as the lark, and hopeful as a spring morning. *It works for God.* That is the secret of it."

TEMPERANCE.

A letter from friend Nathaniel Barney, of Nantucket, contains this interesting piece of information: "Our ship Alpha arrived last week, with 2,200 barrels of sperm oil, for our winter's manufacture—a good voyage; and one of the most satisfactory, in every sense, in which I was ever interested. She carried away only 28 gallons of New England rum, for medicine, and brought more than half of it back. The men were all happy during the voyage, and had a large balance to receive, which we placed safely for them. They are generally willing to go again in the ship, when she is ready."

☞ We would call attention to the article headed "Creole Strike for Liberty." It contains plain truths, spoken with a brave spirit. We know not how any advocate of defensive war can honestly refuse to subscribe to them. Ye who think the world has need of another than the gospel standard, have the candor to try Madison Washington by the same rules that you apply to George Washington and William Tell.

SCHOOL FOR COLORED ADULTS.

Friend Barney is informed, in answer to his inquiry, that the school for colored people, in this city, under the care of the Anti-Slavery Association of Friends, commenced more than a month ago. One hundred pupils have entered their names; and as a general thing, their attention and eager desire to learn, is highly satisfactory and encouraging. In some instances, girls engaged all day in domestic service will walk a mile and a half, through rain and snow, rather than lose the chance to repeat their lessons. Mahlon Day, the well-known bookseller (not connected with the anti-slavery association,) has been very liberal in his contribution of school-books.

OUR COUNTRY, ITS DANGERS AND DESTINY.

BY WILLIAM H. BURLEIGH.

This poem, delivered before the Alleghany Literary Society, last September, is now published in pamphlet form, on very fine paper, with handsome type. It is of unequal merit, but contains spirited strains, and is written with the frank, bold spirit of freedom.

Anti-Slavery Items.

Pennsylvania State Meeting.—This was held, according to notice, on the 22d of December. Among the strangers present are mentioned Dr. Nelson, from Missouri, and Francis Jackson and John A. Collins, from Boston.

Mr. Jackson informs us that the meeting was animated, and pervaded by an excellent spirit. The friends in general considered it a more strengthening occasion than they had had for a long time. There was a good deal of discussion on the proposed union of the Pennsylvania Freeman with the National Anti-Slavery Standard.

J. A Collins, representing the views of Boston anti-slavery, pleaded earnestly against the Union, on the ground that it was not well for the cause to have State papers swallowed up in the central organ; and that the effort necessary to sustain the Freeman would better serve to keep the anti-slavery flame alive in Pennsylvania; 45 of the Society voted on his side.

Others took the ground that the funds could be put to better anti-slavery use in Pennsylvania, than by supporting a State paper; on this ground, 58 voted in favor of the union. Pledges were taken up to the amount of about $1,000

Charles C. Burleigh.—This energetic and highly popular agent writes thus, in a letter to the Pennsylvania Freeman, dated December 5th: "Since the 10th of the last month, I have delivered thirty-four discourses. In the intervals between them, I have traveled nearly four hundred miles, and have had, already, some uncomfortable experience of the difference between winter and summer traveling—particularly on horseback. I think you can hardly wish more than I do, that I were back at my post in the corner of the warm office; but many a long mile lies yet between me and that snug harbor; and you must be content to bear, yet a while longer, the burdens of the editorial labor, and I to face the storms, and wade the mud or the snow, as the case may be, and breathe the frosty air in many a long ride, before the wishes of both can be realized. Meanwhile we may reflect—if that will give support, or stimulate to exertion—that our lot is still almost infinitely preferable to that of those for whom we toil; and so possessing our souls in patience, let us go on while duty beckons us forward, trusting that the reward shall come in due time, in the deliverance of the captive, and the opening of the prison to them that are bound in slavery's cheerless dungeons."

Colored Seamen.—In Philadelphia, as well as New-York, this much oppressed class are getting up petitions to Congress, remonstrating against the intolerable grievances to which they are subjected, from imprisonment and tyrannical treatment, in Cuba, and our own slaveholding ports, merely on account of their complexion.

A Consul for the "Peculiar Institution."—The United States Mercantile Journal thus speaks of the appointment of Judge Calhoun, of *Georgia*, as Consul for the port of Havana: "It was not considered *expedient* to appoint a *northern* mercantile man to this office. The Consul at Havana often has occasion to interfere with subjects connected with *slavery* and the *slave trade.*

The Regenerated West Indies!—Instead of the groans of bleeding slaves, and the noisy wrath of excited masters, we now receive from the palmy regions such sunny intelligence as the following:

"The Guiana Anti-Slavery Society held its first anniversary yesterday, at the neat little chapel erected on plantation FREE AND EASY, West Bank Demerara river. The speeches were characterized by good humor, and a deep sense of the obligations conferred on the country by the friends of the slave in Great Britain, under the blessing of the great Ruler of mankind."

Query, was the plantation *free and easy*, in any sense, in the days of slavery?

Take notice, Abolitionists!—The present gag rule does not exclude petitions for the *repeal* of the laws of Congress, establishing slavery in the District; for the repeal of the act of 1801, concerning fugitives; for the suppression of the coastwise traffic in slaves; for the acknowledgment of Haytien independence; against the admission of Florida as a slave State, and also Texas; and for such laws as will relieve the North and the nation, as such, from all obligation to uphold or protect slavery in any way.

All petitions above mentioned may be received and referred to appropriate committees. The 21st Rule, strictly construed, excludes only petitions *directly* praying for abolition acts in respect to slavery in the District, and in Florida, and for that of the slave trade.

Escape of Slaves.—Although the press in St. Thomas is under the surveyance of a Spanish Inquisition, nevertheless we are informed in private correspondence, that in the months of April and May last, there ran away from the three Danish Islands to Tortola, more than one hundred Danish slaves. That is the best way to put an end to the emancipation question.—*Jamaica Royal Gaz.*

The Dominican Colonist says: "No less than 27 fugitive male slaves have arrived in the course of one week from Martinique; no doubt to the great chagrin of our neighbors.

South Carolina.—Among the acts passed by the Legislature, at its late session, were the following:

An act to prevent the citizens of New-York from carrying slaves, or persons held to service, out of this State, and to prevent the escape of persons charged with the commission of any crime.

An act to prevent the emancipation of slaves and other persons.

An act to make the unlawful whipping or beating of a slave an indictable offense.

The contemplated *rejection* of the State's share of the Land Distribution finally dwindled down to a resolution to let it alone for the present.

The Committee on Federal Relations in the Senate of South Carolina, to whom were referred such parts of the Governor's Message as relates to the controversy between Virginia and New-York, have made a report sustaining the course of Virginia, and conclude by recommending the following resolutions:

Resolved, That this Legislature view with regret and abhorrence the constructive meaning of the constitutional provision respecting "fugitives from justice and "fugitives from service," asserted by the Executive and Legislative authorities of the State of New-York, in the year 1840.

Resolved, That in the opinion of this Legislature, the forced and dangerous construction put upon the 4th Article of the Constitution of the United States, and the arrogant pretensions to control its operation, by the State of New-York, as indicated by the positions of her Executive in the progress of the late controversy with Virginia, and the proceedings of her Legislature pending the same, should be repudiated and discountenanced by every State in the Union, as destructive of the faith pledged in the Confederation, and ultimately subversive of that State sovereignty, upon which they profess to be founded.

Resolved, That the Governor be requested to communicate to the authorities of Virginia, the high sense entertained by this Legislature, of their moderation and respectful forbearance in conducting the recent unhappy controversy with the State of New-York—of the justness of the position assumed by Virginia—and the assurance of the hearty co-operation of South Carolina, in all proper measures to vindicate her rights as a State, and to protect the property of her citizens.

South Carolina resolves, through her Legislature, that she views with *abhorrence* the course of Gov. Seward in regard to slavery. Well: suppose New-York should view *your* course with abhorrence—what of it?—*New-York Tribune.*

Legitimate Effects of Slavery.—A Mississippi paper gives an account of a whole family, in the village of Hainsville, by the name of Wilson, father, mother, sister, and infant child, killed with a broad-axe, by a slave, in revenge for chastisement he had received.

The Knoxville (Tenn.) Register informs us of the murder of Mr. Mahan's wife and daughter, in McKew county, during his absence. Their heads were split open with a broad-axe, by a slave. A little girl, just beginning to run alone, was found sitting on the dead body of her sister, apparently unconscious of the dreadful scene. The murderer has been taken.

The Savannah (Geo.) Republican informs us that Robert Cunningham, Esq. of Jefferson county, was shot by one of his negroes, while reading, and instantly expired. The slave was caught, and confessed the deed.

Now, if a single *one* of these horrible cases had occurred in the British West Indies, how the South would have crowed over it! and with what satisfaction the New-York Courier and Enquirer, the "religious" Journal of Commerce, the "respectable" Daily Advertiser, of Boston, and numerous other patrons of the "peculiar institution," would have repeated and echoed it, to prove the *dangers of emancipation!* But they have no eye open for the dangers of *slavery.*

More Fruits of Slavery.—Peter Canhle and his wife, have been arrested at Salisbury, N. C. for having whipped a little negro boy so cruelly that he was not expected to survive. They had, but a short time previous, buried a negro girl, who, it was supposed, had died a natural death; but the boy disclosed, and examination of the disinterred body confirmed the horrible fact, that she had actually been beaten to death. They are both in jail awaiting trial.

Colored Voters.—We rejoice to observe that these disfranchised citizens are busy obtaining signatures to their memorials to the Legislature of New-York, praying for the free use of their just rights as citizens.

Congressional.

Senate.

Mr. Barrow, of Louisiana, presented the memorial of the New-Orleans Insurance Company stating that they had insured a number of slaves (38) shipped in the Formosa, from Richmond, which vessel was wrecked some eight months since, near Nassau, and the slaves set at liberty by British authorities; that they had paid the policy of insurance; and now pray for relief from the government.

Mr. Barrow moved the reference of the memorial to the Committee on Foreign Relations; and made some excited remarks on the subject. He said the question as to the right of the British government thus to take the property of our citizens must be settled. The southern people would no longer submit to these aggressions.

Calhoun, of S. C. followed him in the same strain; alluded to the recent case of the Creole, with great indignation, and condemned the feeble resistance which our government offered to the insupportable arrogance of England.

King, of Alabama, spoke of England with great bitterness, and thought it was high time to resort to some other appeal than to her sense of justice.

Preston, of S. C. thought the position of England so wholly untenable, that her enlightened ministry must and would relinquish it.

Rives, of Va. thought Great Britain might yield to our demands, or might not; but he thought the Creole case a sufficient indication that the United States ought immediately to put herself in a state of preparation for war.

Mr. Calhoun said there would be no danger of any war, if the government would take energetic steps to settle these questions.

Mr. Barrow insisted upon the necessity of a report from the Committee on Foreign Relations upon this case. If the government would not protect the rights of the southern States, they would themselves fit out expeditions and batter down Nassau, &c.

The memorial was referred.

House of Representatives.

Abolition petitions of course continue to be presented, a perpetual thorn in the side of the slaveholder. Many are of a nature not excluded by the rule, and as such are referred to appropriate committees; and when one is pronounced inadmissable, the old veteran, Adams, is ever ready with his response, "So, then, the voice of the North is not allowed to be heard in this house." A useful iteration, if it were only to remind the representatives of the free States that their constituents *have* rights.

J. Q. Adams offered a series of resolutions from the Legislature of Massachusetts, which he said were passed by a large majority of both parties of the State House.—One of the resolutions prayed the abolition of slavery in in the District of Columbia; another, as Congress had the power to regulate commerce between the States of the Union, for the abolition of the domestic slave trade.

The Speaker said these resolutions could not be received under the rule.

Mr. Adams. Not admissable? The Commonwealth of Massachusetts not to be heard? Well, I have another series, likewise from the Legislature of Massachusetts. These resolutions stated that their framers had conscientious scruples against interfering with the slave States of this Union. (Laughter.) *Wherefore*, they asked either for the abolition of slavery, or that they should be freed from the obligation to aid in the perpetuation of slavery.—(Renewed laughter.)

A petition presented for the recognition of Haiti, the speaker decided would be received. Certainly, said Mr. Adams, there is nothing about slavery in that; for there is no slavery *there.* (Laughter.) He moved its reference to the Committee on Foreign Affairs, and it was so ordered. One over-zealous slaveholder moved to lay it on the table, but before the question was put, he got wiser counsel and withdrew his motion.

Another petition was one praying "that the proper steps may be taken for the repeal of all laws, and the alteration of all Constitutional provisions by which the people of the free States, the federal government, or the nation, are in any way implicated or bound to countenance, protect, or in any manner aid in supporting or continuing the institution of slavery, or in keeping human beings in slavery." Mr. Adams, moved its reference to the Committee on the Judiciary; the Committee, he said, that took charge of all matters relating to the repeal of laws, or amendments of the Constitution; and it was so referred.

A remonstrance from Acton, Mass. signed by J. T. Woodbury and others was presented by Mr. Adams.—Mr. Woobury, he said, he knew to be a gentleman of great respectability, and brother to the late Secretary of the Treasury. The petitioners protest against the admission or annexation of Texas to the Union. This project, said Mr. A. has already been repudiated and rejected by this government, and there was no necessity for further protest; but the petitioners seem to think there is danger of the proposition being renewed. I hope they are mistaken; at any rate, there does not seem to be any thing for the action of this House; but the petition may as well be referred to the Committee on Foreign Relations. It was referred.

Many other petitions of a similar nature were presented; and treated with as much fairness as the existence of the rule admits. Mr. Leavitt, who is at Washington, and has a good opportunity to judge, pronounces the course of the Speaker candid, moderate, and decided.

The tariff being brought under discussion, the "delicate subject" was again touched. Like an uncovered nerve, the very atmosphere seems to strike it like a dagger. Butler, of S. C. adverting to a remark made by Linn, of New-York, said:

Allusion had been made to one subject be had hoped would have been kept out of consideration. One gentleman had said that in any question in which slave and free labor might be concerned, he would make a discrimination in favor of free labor. He (Mr. B.) would not regard this otherwise than robbery. It was proposing to disregard the obligations of the Constitution, of good faith, and of common honesty, and plunder them (the South) of their property, under this fiendish feeling of an abolition spirit. Was such language to be heard on this floor, that in any question in which slave and free labor were concerned, there should be a discrimination in favor of free labor? The highway robber never uttered a broader principle of plunder and robbery than this, from gentlemen knowing that they (the South) were guarantied by the Constitution of the United States in the full possession of this property, and that this property should be secured to them; that they were to be allowed the same privileges under the Constitution, (and that was the ground on which this Constitution was ratified by South Carolina,) that they (the North) had with respect to their free labor. And now the unblushing effrontery was exercised by the gentleman, to come on this floor, and say that be would disregard all these obligations, and destroy their property, sooner than his favorite interests should not be protected.

Mr. Linn requested the floor for an explanation; which being granted, he said that the gentleman from South Carolina had been either inattentive, or had entirely forgotten what he (Mr. L.) had said. He did not in the first instance, or finally, make the distinction between slave and free labor. He had expressed his regret that this issue was so unnecessarily made before them, on this and kindred questions; and had then said, if this issue must be made—if, in the adjustment of the tariff, the question was, Which system shall you support, the free or slave system? he felt bound, in duty and conscience, to go in favor of the free system; and he trusted, as an American citizen, he might be permitted to avow these principles on this floor.

Mr. Butler continued. He had misunderstood the gentleman. The gentleman had put the condition that if this question were raised, he should take the side which he said he was bound to take in philanthropy; it was against this sentiment that he (Mr. B.) had contended—a sentiment which common honesty, good faith, and all regard to constitutional obligations, would never sanction. No man who had watched the course of things in this government, and the circumstances in which the Constitution was ratified by the States, could deny the fact that slave labor came into this government exactly on the very footing with other labor.

Marshall, of Kentucky, in the same debate, entered into a warm eulogium on the character of the North. Mr. M. said he was no enemy to southern labor, when advocating the protection of the labor of the North. He never, for his part, had been able to look upon the people of the North as the natural enemies of the people of the cotton-growing regions of the South. He knew that southern men called them "Yankees;" but they were Americans, our brethren and fellow-citizens. With some southern people, the term "Yankee" was but another name for "enemy." But who had shed the first blood in our struggle for freedom? The first trigger that had ever been drawn in this land in resistance of British tyranny, had been drawn by a Yankee finger; and they had followed out the feeling and acted on the same principle, from that time to this. The policy of the country had repeatedly shifted, but the New England man had conformed himself to its several changes, and had thriven under them all. He had worked so hard, and lived so economically, and conducted his business so prudently, that the government could not crush him, do what it would; and its course had sometimes looked very much as if it was intended to accomplish that very end.

Mr. M. took a view of the rise of manufactures in the northern States. The restrictive policy and the war interrupted the maritime pursuits of New England—left her ships rotting—drove her to the spindle. You waged a war for the protection of maritime rights, and thus destroyed commerce—but, God forbid that I should say anything against the *war*—that would be political death in this country. Will you crush the interests that have taken shelter under your own policy?

Oh! exclaimed Mr. M., if I should live to see the day when all things that are needed for human use and comfort shall be produced, and bought, and sold within these United States—when all our mines shall have been opened, all our rich mountains explored and covered with sheep-walks for the use of our own manufacturing establishments—when every American citizen, let him eat, and wear, and consume, and use whatever he desires to make him happy, shall find it all here—here upon our own soil, within our own boundary! Then, though the wrath of God should be let loose upon the nations of the old world—though Europe should reel and tremble beneath his blows, and Britain's fast-anchored isle should go down, and sink in the mighty deep, and we remain so unmoved, so self-supplied, as not to feel the loss—this, this would be, to me, the very realization of American independence and prosperity. But this country is not, and never can be truly independent, so long as our own labor and our own capital are left unprotected. Never: so long as it is the *darling object of our own government to crush the industry, and dash down all the enterprise, of those it should protect and foster.**

If to hold that, is advocating a protective tariff—I can't help it: no—I can't help it. If I am a sinner, I am at least a bold sinner. If to feel the glow of one common nation in my bosom—if to hold that the man who resides at the extreme North is as much my brother as the cotton planter of Georgia—if this is hostility to the South, then I am her enemy.

But, as to *southern rights*, let no man lay his hands upon them. My observation in life has taught me to believe that in all domestic quarrels, there are usually faults on both sides. And I will say to my northern friends, Why be eternally striking at that sore which, *God knows, is sore enough without blows from you?* Why keep up this eternal turmoil and excitement about abolition? Why this constant determination to disturb and meddle with us in our domestic concerns? I can conceive of no other or better reason for it, than the man gave for beating his wife—"because I am able to do it." It was dangerous, he knew, to attempt to prophesy, but this he would venture to predict: if ever this gorgeous, this glorious temple to *human freedom* should be pulled down or consumed, that was the thing that would do it.

When Americans spoke of dissolving the Union, they spoke of what they should not—the idea was unnameable. The Greek legislator gave it as a reason for providing no punishment for parricide, that such a crime ought never to be mentioned; but if northern gentlemen chose to use their strength for such an end as abolition, this Union must crumble, come what might. To attempt such a thing was to violate the original compact of all the States. The slave States were slave States before this Union existed; they were slave States when the Cavaliers of the South first joined the northern Presbyterians to drive back the assults of oppression. They held a constitutional recognition and a constitutional guaranty of their rights as slaveholders, in the provision which required their sister States to deliver up runaways, when found, to their rightful masters, and to aid their southern brethren in case of a servile insurrection. The dreams of modern philanthropists about all men of all colors being possessed of equal political rights had not been the doctrine of those days, and African slaves were not then recognised or treated as American citizens. The national guaranty then thrown over the slaveholding States guarded them as well against their sister States, as against the power of the general government. The State of Ohio must deliver up the fugitive, despite of all her State sovereignty and all her abolition notions. Southern institutions were solemnly recognised by the organic law of the Confederacy: and yet gentlemen now came forward and insisted that, because they were the stronger party, they might do what was expressly forbidden by the original compact that held us all together! If they should attempt this, it would be an act of lawless violence—an act which could not, which ought not, and which would not be borne.

On this subject of slavery, Mr. M. said he might pursue what policy he pleased: his State was sovereign and could act her pleasure. For himself, he had done his part in her legislature to prohibit the introduction of slaves within her borders, and the exertions of himself and others on that subject had been hitherto successful. So far as Kentucky was concerned, the domestic slave trade was at this hour absolutely prohibited. Would to God it might ever remain so! But that was their affair: it belonged to themselves, and to them alone. The Constitution had thrown its consecration round the rights of the master, and, thank God, no power on earth could lawfully interfere with it.

Why, then, must the northern and the southern States be forever waging war upon each other? Why must a jealously be fostered between them amounting almost to hatred? He must believe, himself, there were faults on both sides. Men who had been born, and lived all their lives at the North, who had heard talk from their childhood about equal political rights, and slavery being against the natural rights of mankind, and all that sort of thing, knew nothing about the actual state of things in a slaveholding State, or in the South generally.

If Mr. M. had rightfully read the greatest and the best of books, slavery had been permitted and enjoined by the God of the Jews, the great Jehovah; and it had existed by his toleration as far as the human race had extended. The mere abstract question was not worth debating.—*They had a class of persons at the South who were utterly unfit for the exercise of political rights*;† and if, in prosecution of a new abstract theoretical right, these persons were to be turned loose upon their masters, the result must be that one or the other must perish, and that amidst scenes of horror from which even an abolitionist would shrink back appalled. But on a matter of right, secured by the Constitution, the South was naturally sensitive.—Would that the North and the South could come together as in the olden time, and unite in sustaining and guarding what they had so cordially united to construct! Might Heaven avert that a Union so glorious, so pregnant with all benefits, should be threatened or subverted by such men as the abolitionists!

When Mr. Marshall concluded his speech several northern members stepped up to him and thanked him warmly for his *generous sentiments.*

* The gentleman from Kentucky probably did not think how *much* truth was signified in this remark.

† It is not an uninteresting query which are the most fit to legislate for a republic, slaveholders or slaves.

GENERAL INTELLIGENCE.

Foreign Items.

GREAT BRITAIN.

The distress which exists in Nottingham is truly frightful—hundreds are starving on straw beds, without food, fire or covering, and these are people who would work if they could get it. Each day parties of men, with starvation in their looks, and dressed in absolute rags, have been parading the town in processions of two, three, and four hundred, carrying a board, on which is printed, in large letters—"Distressed and out of work." Other parties, to the number of thirty to forty, drag carts loaded with sand through the streets, and beg from door to door. The relief list at the union workhouse contains 3,600 recipients. The house itself has 900 inmates crammed within its walls.

The Directors and several of the subscribers to the Thames Tunnel have used it as a thoroughfare for the first time. The Wapping end of the passage was to be completed in about three weeks.

Sir Francis Chantrey, the eminent English sculptor, died suddenly, of an apoplectic fit, on the 25th of November. He had recently been engaged on a statue of the Duke of Wellington, which was left unfinished.

The death of Lord Elgin is also announced, formerly British ambassador to Constantinople, whose name shares the immortality of the marbles of the Parthenon.

RUSSIA.

The commercial depression which had prevailed so long in England, had spread over the whole of Europe. In Russia, it was felt very severely. Not less than two hundred and fifty failures had taken place in Moscow alone, and nearly an equal number at St. Petersburg. The Emperor is reported to have issued a peremptory ukase, to the effect that those insolvents who did not pay 40 per cent. of their debts, should be compelled to join the army as common soldiers.

WEST INDIES.

Mr. Athill, a gentleman of colored complexion, has been appointed Chief Baron of the Exchequer, in Antigua. The Antigua Herald says: "That Mr. Athill will discharge the duties with becoming dignity and independence, there does not exist the shadow of a doubt; and that his elevation to that dignified office, unsolicited as it has been, will afford general satisfaction, we have every reason to believe."

Bermuda papers state that earthquakes still continue, to the great alarm of the inhabitants.

SOUTH AMERICA.

The late earthquake in Central America was a frightful one. In a second, the Department of Cartago became a total ruin. Houses, even to the stone-work, were thrown upward by the shock, and fell a heap of rubbish. The loss of life was very great.

It is thought that Brazil, before many years, will be able to supply the United States with tea. A wealthy planter, near Rio Janeiro, has 80,000 tea-plants growing rapidly, and supplying leaves beyond his expectations. The tea made from them is said to resemble common hyson, and to be very palatable.

MEXICO.

The capture of the Santa Fe expedition is confirmed. Official accounts from Mexico state that there were taken twelve wagons, five of which were filled with merchandize, worth $25,000, and the other seven containing provisions and ammunition, with 200 stand of fire-arms, a piece of cannon, 76 horses and 75 oxen; that the Texians were captured at the Lagoon of Colorado, in the middle of the plain of Estacado, without a shot having been fired; they having surrendered at discretion, on the first summon from Lt. Col. Arcbuleta, having under him 230 men, the advanced guard of General Armijo's division.

The Chihuahuans are said to be burning with impatience to invade Texas. The Mexican papers state that an army of 3000 men have already marched from the capital to Texas; and that the whole force of the nation is to be set in motion for the same destination, to be led on by President Santa Anna in person.

The New-Orleans editors evince their usual warm sympathy for this "interesting young republic." They take it for granted that the prisoners taken will either be put to the rack, or confined in the mines; and they call upon "the friends of humanity" to come up to their rescue.

The Bulletin of Yucatan states that a popular movement has taken place at Campeachy. A meeting was called, which resolved to declare absolute independence, without delay, to refuse even to receive the Mexican commissioners, and that they would in no case consent to a reunion with Mexico.

FRANCE AND TEXAS.

It appears that the difficulties between Texas and France have not been removed, notwithstanding the remarks of President Lamar, in his late message to the Texan Congress. In reply to a note from the Texan Charge d'Affaires at Paris, demanding the recall of M. de Saligny, the French government refused positively to accede to the request. The conduct of M. de Saligny was considered not only justifiable but necessary; and much indignation was expressed at the proceedings of the Texan Government. The French Government contends that reparation is due to it for the indignities to which its representative was subjected.

THE EAST.

A civil war is raging in Syria, between the Druses and the Christians. The Emir, as is known, has established himself at Deir-el-Kammer, and given orders for the levy of tribute; but the Druses, instead of bringing their contributions, attacked the town on the 13th, and the fighting lasted till the 17th. There were 42 Christians killed, and 100 Druses; the latter, to the number of 5000, besieged the Christians, not numbering more than 800; but the latter fought, protected by their houses.

A hundred villages had been sacked, and Beyrout was completely filled with the unhappy fugitives. The English officers interfered, and with much difficulty concluded an armistice.

Persecution still continues unabated in Madagascar against the natives who have embraced Christianity. The most distressing accounts of their sufferings are received from time to time.

THE SOUTH POLE.

Capt. Ross has, by letter, stated that he had made a successful approach to within twelve degrees of the Antartic Pole, and had obtained a very approximate determination of the South Magnetic Pole. This gentleman is a nephew of Sir John Ross, and was with his uncle and Sir Edward Parry in their *North* Pole expeditions. First and last, he has spent eight winters and fourteen summers in the arctic regions.

The Brig Creole.—We are informed that all the Insurance companies refuse payment of the Insurance—but that three or four distinguished lawyers of New Orleans have offered to take charge of cases for 5 per cent. if recovered; and no fee, if not.

It is said that Bourne is of the Dutch Reformed church—and was connected with the Maria Monk affair—but no one, as far as we have heard, seems to know at present, that he has been in these parts.—*Richmond Enq.*

If there is such a man, be is unknown, and must have assumed the name of a Baptist preacher, or is a transient visiter in our State. The Mr. Bourne, connected with the story of Maria Monk, was not a Baptist, but a Pedobaptist minister.—*Editor of Religious Herald.*

Landing of the Forefathers.—This event was celebrated with great good taste by the New England Society in New-York. An address was delivered, at Broadway Tabernacle, by Professor Hadduck, of Dartmouth College; preceded by an appropriate Ode, and followed by the grand hallelujah chorus. An elegant banquet was prepared at the Astor House, from which *all wines and alcoholic liquors were strictly excluded*, and therefore there was not the usual obstacle in the way of inviting *women.* Three hundred ladies shared the repast; about one-third of them from New England Assuredly, this world is slowly coming right side up!

Fire at Brunswick, Maine.—On the 17th of December, a fire commenced in the night, in a building near Androscoggin Bridge, occupied as a lucifer match drying room. In its progress it burned a mill, saw-mill, shingle manufactory, and three hundred and fifty feet of the bridge, which was rebuilt, with a roof, two years ago, at the expense of five thousand dollars. It was only by great exertions, aided by a storm, that a great part of the village was saved from destruction. Loss estimated at from fourteen to sixteen thousand dollars; a very small portion of which was insured.

"The Young and Interesting Republic."—It seems that *thieves* are made *judges* in Texas; and so in fact are they in every slaveholding State.

Florida.—The following illustrates the spirit of war, so strangely soldered upon Gospel professions:

Two Indians sent out from Fort Fanning, on the 9th inst. were found dead on the road. They are supposed to have been murdered by hostile Indians—probably by part of the savages under Chitta Hadjo and Tustenugge. The Savannah Republican's correspondent says:

Tiger-Tail is at Fort Fanning: efforts were made to excite him to revenge the murder of his two men; but without effect. He would do nothing till he could consult his people at Tampa. The only sure way of catching these small marauding parties is *to excite those who have come in to revenge the death of their friends.*

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMmenced on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

JOHN J. BUTLER, A. M. *Principal.*

Eld. Hiram Whitcher, and Mr. Daniel S. Heffron, *Teachers in the Male Department.*

Miss Elizabeth Everett, and Miss Mary Eliza Paddock, *Teachers in the Female Department.*

Agents for Clinton Seminary.—Volney Elliot, Clinton, Oneida county, General Agent; Eld. Robert Dick, Middleville, Herkimer county; Eld. H. Whitcher, Clinton; Eld. D. W. McKoon, Poland, Herkimer county; Elder Benjamin McKoon, Hume, Alleghany county; Eld. L. G. Gardiner, Deansville, Oneida county.

THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, treat them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens who qualify themselves for usefulness, to [illegible] they shall find a *home* and protection, [illegible] facilities for improvement in our power to afford them. And we call on the friends of the oppressed to aid us in carrying out these plans. Shall we not be sustained in our exertions to communicate the blessings of science and religion to all, without an invidious respect of persons? We trust that our abolition friends will generously respond to the appeal in behalf of this institution.

* It is said, says the Baltimore Clipper, that Don Pedro Blanco, the great slave dealer on the African coast, has been in New-York, and also in Philadelphia and Baltimore, within the past month, and has been instrumental in having a vessel purchased in New-York, fitted out and loaded with a cargo for Africa, suitable for the slave trade.

Poetry.

CHRISTMAS DAY.

BY KEBLE.

What sudden blaze of song
Spreads o'er th' expanse of Heav'n?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry choir;

Like circles widening round
Upon a clear, blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
"And love towards men of love—salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirr'd the tide of song;
'Tis not "the Saviour born in David's home, [come:"—
"To whom for power and health obedient worlds should

'Tis not "the Christ the Lord:"—
With fix'd, adoring look,
The choir of Angels caught the word,
Nor yet their silence broke:
But when they heard the sign, where Christ should be,
In sudden light they shone, and heavenly harmony.

Wrapp'd in his swaddling bands,
And in his manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon his cradle smil'd,
Guests rudely went and came, where slept the royal child.

But where thou dwellest, Lord,
No other thought should be;
Once duly welcom'd and ador'd,
How should I part with Thee?
Bethlehem must lose Thee soon; Thou wilt grace
The single heart to be thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bow'd untaught to Nature's sway,
And they, who follow Truth along her star-pav'd way.

The pastoral spirits first
Approach Thee, Babe divine;
For they in lowly thoughts are nurs'd,
Meet for thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from Heaven will stoop to guide them to thy cell.

Still, as the day comes round
For thee to be reveal'd,
By wakeful shepherds Thou art found,
Abiding in the field.
All through the wintry heaven, and chill night air,
In music and in light thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven, in mercy to your sad annoy,
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untir'd his pastoral ways,
And in the darkness sing your carol of high praise.

From the first No. of the Liberator, published in 1831.

NEW YEAR'S DAY.

BY W. L. GARRISON.

Brightest, merriest of days!
Welcome in a thousand lays!
Not a heart but leaps for gladness,
Nor a brow that's veiled in sadness,
Not an eye that beams not brighter,
Not a step that is not lighter!
Day of joyful hopes and wishes,
Prodigal of gifts and kisses;
Want, with all his pining brood,
Leaps and sings with gratitude;
Nakedness—a shivering claimant—
Now obtains a seemly raiment;
Sorrow wipes her tears away,
On a happy New Year's Day;
All the forms of sharp distress,
Charity's fair hand doth bless!

What awaits, O new-born Year!
On thy brief, untried career?
Pass not, till the world is free
From the yoke of tyranny:
Broken be th' oppressor's rod,
In the dust his throne be trod;
Till the sea of human blood
Cease to roll its gory flood,
And the thundering tones of war
Echo not from lands afar;—
Till the scourge, intemperance,
With its train, is banished hence,
Of the fall the deadliest fruit,
Sinking man below the brute,
Foulest of impurities,
Bloodiest of enemies,
Body-eater, soul-destroyer,
Universal plague—annoyer.
Pass not, till, from sea to sea,
Christ shall gain supremacy;
Idols to the bats be given—
In their stead the Lord of heaven
Be consulted, loved, adored,
By a guilty race restored.

From the Longfellow's Balm of Life.

WHAT THE HEART OF THE YOUNG SAID TO THE PSALMIST.

Tell me not in mournful numbers,
That our life is but a dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real—life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment—and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us further than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not dumb like driven cattle—
Be a hero in the strife.

Trust no future, howe'er pleasant,
Let the dead past bury its dead;
Act—act—in the living present,
Heart within and GOD o'er head.

Lives of great men all remind us,
We can make our lives sublime;
And departing, leave behind us,
Footsteps on the sands of time.

Footsteps—that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwreck'd brother,
Seeing, may take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving—still pursuing:
Learn to labor and to wait.

Miscellany.

REMARKABLE VISION OF THOMAS SAY.

Thomas Say was born of religious parents, in Philadelphia, 9th month 16th, 1709, old style. He was educated an Episcopalian; but early in life "he seemed to prefer getting into stillness, and would, in consequence, often attend Friends' meetings, where he said he frequently found spiritual comfort." He was united to the Society of Friends when a young man; and throughout his life was remarkable for the tenderness of his conscience, and the benevolence of his character. He was guardian to a great number of orphan children, and was zealous in supporting schools, for black as well as white. He was a saddler and harness-maker by trade; and was remarkable for industry, as well as for the neatness and facility of his workmanship. His mode of life was temperate and simple in the extreme; and this may be one reason why his mental faculties continued clear and vigorous to the last, though he lived to an advanced age.

When about sixteen or seventeen years old, he had a dangerous illness, and was supposed for some time to be dead. It was during this trance that he had the vision here recorded in his own words.—Numerous cotemporaries, of the highest respectability, were in the habit of testifying to the entire veracity of that part of his statement of which it was possible for them to judge; and many of their descendants have now a clear recollection of such testimony, often repeated.

"I was apprentice to William Robinson. Many were the ways and methods I took, to get rid of my evil thoughts and melancholy meditations. I frequently used to stretch myself along upon a bench, viewing and counting the stars; and it often arose in my mind, If there be no Divine Being whence came the stars? and why ranked in such order? These serious meditations caused the tears to flow down my cheeks, while my soul inwardly cried, and said, Oh, if there be a God, let me *know* it, before it be too late. At last I concluded that to believe there was a God and a future state, and to strive to obey him, could not hurt me; but if I should die in a state of unbelief, and find a God, my state would be miserable indeed. Here it pleased the Lord to work upon me according to the richness of his goodness, and under these considerations to beget a desire in me to know him, and a longing to be reconciled to him and he to me. At length he visited me with a sickness called the pleurisy, in which I continued for some time, in extreme anguish both of body and mind. Sometimes a small glimmering hope of mercy seemed to revive me a little; at other times, I was almost in despair. Thus I continued for nine days. The fifth and seventh days, being exceedingly thirsty, I cried out to my mother, and said, 'Oh, that I could get my thirst quenched for a moment, before I go hence, that I might enjoy a moment's happiness; for I am afraid that if it is not quenched here, it will not be quenched hereafter.' This made my my mother burst into tears; and she said, 'If that is *thy* state, what will become of the world?'

None but God knew the distressed condition of my poor soul at that time. But here the Lord shewed me he 'opens rivers in high places, and fountains in the midst of the valleys; that he makes the wilderness a pool of water, and the dry land springs of water.'

On the ninth day, between the hours of four and five, I fell into a trance, and so continued until about the hour of three or four the next morning. After my departure from the body, (for I left the body,) my father and mother, Susannah Robinson, and others, who watched me, shook my body, felt for my pulse, and tried if they could discern any remains of life or breath in me; but they found none.

When I opened my eyes, I found myself laid on my bed, as a corpse is on a board. I was told, after I got better, that the reason they did not lay me on a board, was because my mother could not find freedom to have it done. They sent for Dr. Kearsley, who attended me, to have his opinion. When he came, he felt for my pulse, and told them he found no remains of life in me; but as he was going away, he returned again, and said that something came into his mind to try further. He asked for a small looking-glass, which Catherine Souder, who lived with my father, procured. The doctor laid it on my mouth for a short time, and when he took it off, a little moisture appeared on it. He then said, 'If he is not quite dead, I think he never will open his eyes again; but I would have you let him be as he is, while he continues warm, and when he begins to grow cold, lay him out.'

This they told me after I returned into the body. At first, I inquired why so many sat up with me; not knowing that they thought me dead. They were very much surprised to hear my voice; the second time I spoke, they all rose from their chairs; and when I spoke the third time, they all came to me. My father and mother inquired how it had been with me? I answered that I thought I had died, and been going into heaven; that after I left the body, I heard, as it were, the voices of men, women, and children, singing songs of praises unto the Lord God and the Lamb, without intermission, which threw me into transports of joy. My soul was also delighted with beautiful verdant groves, which appeared to me on every side, and such as were never seen in this world. Through these I passed, being all clothed in white, and in my full shape, without the least diminution of parts. As I passed along towards a higher state of bliss, I cast my eyes upon the earth, (which I saw plainly,) and beheld three men, whom I knew, die. Two of them were white men; one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened; and as I and the one that entered into rest, came up to it, he stepped in; but as I was stepping in, I stepped into the body. When I recovered from my trance, I mentioned both their names; at the same time telling in what manner I saw them die, and which of them entered into rest, and which did not. I said to my mother, 'Oh, that I had made one step further! then I should not have come back again.'

After I told them what I had to say, I desired them to talk no more to me; for I still heard the melodious songs of praises; and while I heard them I felt no pain; but when they went from me, the pain in my side returned again. I was glad of this, hoping every stitch would take me off; for I longed for my final change.

After I told them of the death of the three men, they sent to see if it was so; and when the messenger returned, he told them they were all dead, and had died under the circumstances I had mentioned. Upon hearing this, I fell into tears, and said, 'Oh, Lord, I wish thou hadst kept *me*, and sent back him, who entered into pain.

Soon after this, I recovered from my sickness.

One of those whom I saw die, was a negro, named Cuffee, who belonged to the widow Kearney.—Some time after my recovery, the widow sent for me, and inquired whether I thought departed spirits knew each other. I answered in the affirmative; and told her I saw her negro man die, whilst I myself appeared to be a corpse. She asked me, 'where did he die?' I told her in her back kitchen, between the jamb of the chimney and the wall; and when they took him off the bed to lay him on a board, his head slipped from their hands. She said it was so; and asked me if I could tell her where they laid him. I told her they laid him, at first, between the back door and the street door. She said she did not remember anything of that. I told her he lay there whilst they swept under the window, where he was afterward placed. She then said she remembered it was so, and she was satisfied.

Though the negro's body was black, yet his soul was clothed in white. This filled me with greater joy than I had felt before; as it appeared to me a token of his acceptance. I was not, however, permitted to see him fully enter into rest; for as I was about to enter in myself, I came back into the body again.

Each of these three men appeared to me in a complete body, separated from the sinful, earthly body. They were also clothed. The negro, and the person who entered into rest, were in *white*; the other, who was cast off, had his garment somewhat white, but *spotted*. I saw also the body in which each lived when upon earth, and also how they were laid out; but my own body I did not see. The reason why I neither saw my own body, nor entered fully into rest, I take to be this—that my soul was not quite separated from my body, as the others were, though it was so far separated, as to see those things, and to hear the songs of praises I have mentioned."

Though Thomas Say lived to be an old man, it was universally remarked by those who knew him, that after this vision he walked through life, like a traveller desirous to reach his home. He discharged all domestic and social duties, in a manner eminently exemplary; but the other world was to him the *reality*; and this world was the *shadow*.—L. M. C.

COMETS.

The following remarkable statements were made by Dr. Lardner, one of the most scientific men of the age, in his sixth lecture; as reported by the New-York Tribune:

The comet of Bela is the one through whose very centre Sir John Herschell saw a small cluster of telescopic stars of the sixteenth magnitude—which the slightest intervening fog would have rendered invisible. The comet is extremely foggy in its appearance, destitute of all solidity, and is even more rare than the vacuum created in an air-pump by the exhaustion of its contents. This fact, which in itself is of slight moment, acquires a vast importance from the following circumstance.

It so happens that the path of this comet, which makes its revolution in six years and two-thirds, does directly intersect the path of the Earth. At every revolution it directly crosses our orbit. It is therefore within the bounds of probability; nay, it is within the scope of certainty, that both these bodies—the Earth and the comet—will arrive at the same point at the same moment, and the result will be that the Earth will pass directly through the body of the comet—if body it has. What the probabilities of this event are, is quite another question. The prospect of its occurrence excited considerable apprehension in Europe, in 1832. So great and general was the alarm in the kingdom of France, that the French government employed M. Arago to write a familiar treatise upon the nature of comets, in order to disabuse the great body of the people from their extreme and paralyzing fear; and to show that in the case of Bela's comet there was no danger of immediate collision. The fact was, that by calculating the motion of Bela's comet, it was proved that in 1832 it crossed the Earth's orbit on the 13th of October, and the Earth passed the point of intersection about a month later. So that if the Earth had been thirty days sooner at this point, a collision with the comet would have been inevitable. But this motion, though small in time, is vast in space, as you will see by considering these facts. In its orbitual motion the Earth advances at the rate of 2,000,000 of miles a day; in thirty days, therefore, it passes over 60,000,000 of miles. So that at the moment when the comet crossed its path, the Earth was distant from the point of intersection 60,000,000 of miles.

Now the probability that the Earth and this comet will arrive, at the same moment, at the same spot, may be estimated by considering this: the comet passes the spot once in six years and eight months, and the Earth once each year. In order to cause a collision, both must arrive at the same time—not at the same time in general terms, in the same day or week; for as we have seen, if the Earth should pass the point in the morning, and the comet in the evening of the same day, the motion of the Earth in its orbit would in the mean time have interposed between them a distance of a million of miles. But if they cross within such a time that the Earth falls into the attraction of the comet, the mixture of cometic matter with our atmosphere will be inevitable. What would result in this case, we do not know; but we may judge somewhat from what we know of the nature of the matter of which this comet is composed. As has been already mentioned, through a mass of it 50,000 miles in diameter, Sir John Herschell, in 1832, saw stars which can only be discovered by the most powerful telescopes; so that we know that it must be composed of matter, compared with which air is infinitely dense.

But connected with these two physical bodies, there has recently been discovered a circumstance of profound interest to the mathematician. Soon after Professor Encke demonstrated that the comet discovered in 1818 revolved in the period and path we have mentioned, its motion was carefully watched; and it was found that at each revolution it *anticipated* the time of its appearance: it came a day or two before the time appointed to it by the calculations of astronomers. Now, if this were the result of an error in the computation, it would have oscillated on one side or the other; the comet would at one time have appeared too soon, and at another too late. But it was found always to vary upon the same side; it always made its appearance *before* the time appointed; and always, too, by a regular and fixed interval of time. After it had performed several revolutions, and when no doubt remained that this variation could not be in consequence of an error in the calculation, it became apparent that the real cause was the existence of a *resisting medium*, through which the planets and all celestial bodies are moving. You may be startled by the announcement that a *resisting* medium should *accelerate* the motion of the comet, so that it should anticipate its time of appearance: it would seem most in accordance with the laws of nature that its motion should be retarded and its appearance delayed. But it is easy to explain this apparently difficult matter.—The comet in revolving round the Sun, if there were no resisting medium, would come back to precisely the same place, and pass over in the same path.—But if the influence of this medium be exerted upon the comet, being retarded in its course, the attraction of the Sun upon it will become greater, and in consequence the comet will fall more toward the Sun: instead of passing around that luminary, therefore, in its former path, this path will be diminished, and the comet will trace a sort of spiral, approaching closer and closer to the Sun at each revolution; and as the successive orbits become less and less, it will of course require less and less time for the comet to traverse them; so that it will anticipate the period of its appearance. Thus I have given you a brief account of the way in which a resisting medium produces an apparent acceleration in the comet's motion.

Comets have since been observed, the revolutions of which all conspire to prove that this anticipation, in point of time, is caused in this way; and this is generally considered among scientific men a sufficient proof of the existence of a resisting medium.

The question naturally arises, what will be the effect of this? As the comet revolves not continually in the same path, but in a spiral, all the while approaching the sun, it follows that after a certain length of time—millions of years, perhaps, but still a definite period—a number of years expressible by numbers—the comet must fall into the sun. This is as certain ultimately to occur, as any thing can be: we know it as certainly as we know that these lamps are lighting the room.—Another question arises in every reflecting mind: How is it with regard to the planets? Does the Earth revolve in a spiral, and is it continually approaching the Sun? Unquestionably it is: for the fact of the existence of a resisting medium being established, it ever puts an end to all doubt; and shows most clearly that instead of returning year after year in the same orbit, the Earth is continually approaching the Sun, and will ultimately fall into it. The time which will elapse before this will happen is immense—but still it is finite; it is not calculable, however, for we have no data for the process; but there cannot be a shadow of doubt that the Earth will meet its fate in the bosom of the Sun.

I alluded just now to the wonderful instinct by which Newton, deprived as he was of the mass of information concerning comets which we now possess, always believed that they *fall into* the Sun.—At the age of 83 a conversation occurred between this great philosopher and his nephew, of which we have a record. The old man expressed belief that when the comet of 1680, which he observed, should fall into the Sun, the heat of that body would be so increased by this application of fuel, that the Earth and all it inherits must inevitably perish. To this cause he ascribed the modern disappearance of stars mentioned by Hipparchus, Tycho Brahe, and Kepler, which he believed had thus perished. The sudden appearance of stars of great splendor, and the as sudden disappearance, is upon record, and has frequently been observed. This was undoubtedly owing to the falling of comets into the Suns of far-distant systems. Upon Newton's advancing this opinion, his nephew inquired why he did not state it openly in his writings. "Because," said the philosopher, "this increase of the Sun's heat is somewhat too closely connected with our own welfare.—I have said enough, however, in my works, to enable the world to collect what are my opinions, without creating unnecessary alarm."

Speaking of the number of comets, Dr. Lardner says:

"It is consistent with all the grounds of probability that we have not seen half the comets within the orbit of Mercury. The inference is the astounding fact, established with moral certainty, that there are at least *seven and a half millions* of comets flitting through the realms of space—an immense swarm of them—like a swarm of midges—amounting to the almost inconceivable number of eight millions.

Dismissing the discussion of the number of comets, there is another point worthy of scientific inquiry. What are the influences—the positive effects which comets may produce? This question is rendered the more interesting, because a multitude of influences which have no foundation whatever, have been ascribed to comets, while most of those which are real have been generally overlooked.—The one which first strikes the mind is connected with the question—is it possible that a comet may strike a planet—and if so what would be the consequence? To the first question the answer is easy. It is possible. Then the question comes up—what are the probabilities that any given planet, the Earth for example, will be struck when an unknown comet rushes into the system and is conspicuously seen, as was that of 1811; what are the chances in this case? To this, science answers definitely and distinctly, as she always does—they are as 280,000,000 to one, against the collision. This has been ascertained by strict calculation.

But still there is remaining that one chance:—then the question becomes important—what would be the effect in case the collision should take place? That depends entirely upon the mass and nature of the comet, and also upon the way in which the collision should occur. That this is not only possible, but that it has actually taken place, we have the authority of Laplace, the mathematician known as the Newton of France—whose name in the world of science ranks next to that of the illustrious English philosopher.

If a comet should strike the Earth, either of two things would take place. The Earth's progressive motion in its orbit would be stopped, or the motion upon its axis would be changed, and the vicissitudes of day and night be different. Suppose it was so struck that its motion round the Sun should be stopped. The consequence would be, that all bodies not firmly attached to the Earth would move on with they velocity they had before the collision—for the collision would only stop the Earth and the bodies firmly attached to its surface. We who sit in this room would proceed on at the rate of 1,200 miles an hour, leaving the Earth behind us. The same would happen as if a rail-car, going twenty miles an hour, should suddenly stop, and one sitting on the top should go on at the same rate, leaving the car behind him. The only difference in the two cases is, that in the latter you would go twenty miles an hour, and in the former 1,200.—This would be the case with all detached bodies, the air, water, animals, &c.

If the collision should take place so as to change the axis of the Earth—which is a much more probable occurrence than the other—a universal deluge would at once be produced, not by rain from the clouds, but by the disturbance of the waters of the ocean. They now accommodate themselves precisely to the direction of the Earth's motion.—If this were changed, they would overrun the land, collect around the new equator which would be formed, and a general distruction of men and animals would take place, with a total change in the land and sea. To show that this is not a mere speculation of my own, let me read from Laplace. He says that "were such a collision to take place, nearly all men and animals would be destroyed, and all the results of human industry overthrown. Indeed we know from geological discoveries that such effects have been produced. We see how the ocean has covered the highest mountains; we see how the plants of the South have been found existing in the arctic regions; we discover traces of the newness of the historical world, the present race having evidently existed not over five thousand years; the arts being lost and the species reduced to a few individuals, who would gradually emerge from their condition, and induce the re-advent of civilization."

The writer was an unbeliever in revealed truth; yet, if he had sought words to describe the Mosaic deluge, he could hardly have been more successful. There are other questions of interest growing out of this branch of the subject. The first is, has the Moon ever been a comet? science answers thus: it is possible that a comet equal to the mass of the Moon might come sufficiently within the Earth's attractions to become a satellite. It is certainly within the bounds of mathematical possibility that a comet at some time rushed into our system, and was so fascinated by the Earth's influence as ever after to revolve around her. So much for the possibility. As to the fact I stated, at the last evening, that a tradition existed among the most ancient eastern nations that there was a time when the *Earth* had no moon. This is remarkable as tending to confirm the supposition, that it was once a comet. The objections to this belief I shall notice more fully hereafter. I may say now that the Moon has no atmosphere—at least, that none is discernible by the most delicate tests. Now, if differing in so many characteristics, there be one in which all comets agree, it is this—that they are enveloped in a thick and dense atmosphere—so thick and dense that we can never see the solid nucleus or head, if they have any.

The next question is this: is it possible for the Earth to become the satellite of a comet? This query is extremely interesting, because it would be a curious and not unimportant movement if a comet should enter the Solar system and snatch away the Earth. Science at once answers that it is possible. If a comet sufficiently large should enter the system, under certain known conditions, the Earth would revolve around it as a moon, and accompany the comet around the Sun. Suppose the comet of 1680 had been sufficiently heavy and had come sufficiently near; the Earth would have revolved around it like a Moon, and the comet would have carried it so near the Sun that its climate would have been twenty thousand times hotter than red hot iron; and on the other hand, it would have whirled it away to so great a distance into space, that it would have lost this heat. These occurrences rest upon physical circumstances. I tell you what science says: but she also tells us that the chances against this are 280,000,000 to one in its favor.

I will mention one circumstance which has attracted much attention among philosophers. I have alluded to the possibility of such an impact of a comet as should change the axis of the Earth: so that places before within the tropics should be thrown into arctic or polar regions. Facts have been discovered which make it probable that such an event has actually taken place. The conjecture of Laplace I have already mentioned; but independent of this, let me cite one or two facts. In 1771, at a place in Siberia was found imbeded in ice the body of a rhinoceros, the skin ligaments, &c. of which were in a state of perfect preservation. In 1779, at another place, near the mouth of the Leina, the body of an elephant was found also in the ice, and so perfectly preserved that the dogs of the discoverers eat the flesh; now it is impossible to say how many thousand years these bodies have been there. These are animals that exist only near the equator; how they got their northern location has presented many difficulties. Some maintain that they were carried up and lodged in the ice by ocean currents. But had this been the method of their emigration, they would certainly have been decomposed before they were frozen; so that their perfect preservation is a fatal objection to this theory. It is then maintained by many that they existed in these places in their natural state; that by a sudden change in the Earth's equator they were frozen up and thus preserved. The third supposition, to which Arago leans, is that, difficult as it is to conceive it, these animals might have wandered from their homes to these remote regions, and fallen into the cliffs of ice where they were found. This it would be extremely difficut to admit, were it not for the disposition of men, and of philosophers especially, to assign events to natural instead of extraordinary causes.

AN EXTRAORDINARY GIRL.

A letter from Marietta, (Ohio) in the Cincinnati Chronicle of the 11th inst. gives the following account of a remarkable young *female* artist *in the* vicinity of that town. It was a pleasant evening, on the day subsequent to the commencement, when a friend took me up the Muskingum some miles, to see a lady whom he deemed worthy of notice. She was the daughter of a Frenchman, who had been a teacher of that tongue, till he purchased a small farm near this place, and turned his thoughts from the fields of the mind to the fields of corn. It seems that his daughter had seen, about two years since, a new-fashioned dress at a ball. On her return, she took a piece of charcoal and drew the dress accurately on the white walls of her room. Upon this hint, she went on and actually painted the walls of her room with historical drawings, which were literally "charcoal sketches." From charcoal she proceeded, untutored, to oil paintings; and when I was there had covered the walls of the hall and parlor with most curious and unique works of genius. On one side of the hall, opposite the parlor door, she had drawn another door, half open; and from the opening, herself, large as life, peeping into the hall. Looking through the room door at this piece, the figure seems actually alive. On another side she had painted the interior of a room, and seated at supper table, a gentleman, his wife and little child. In another place was painted the Elopement. In this she represepted the window and part of a room of a lady's apartment. She had agreed to elope, but when her lover arrived had repented. She stood with one foot on the window sill, hesitating.—He stood outside, looking in, with a pistol in his hand, threatening to annihilate himself instantly, if she did not go. Thus had the artist's fancy run wild in the pursuit of images, alike suitable for the pencil of poet or of painter.

From the Pennsylvania Freeman

CHARLES SIMMS.

One of those who "cannot take care of themselves."

Charles Simms is a fugitive from the southern prison-house. He fled from his task-master accompanied by his wife, who was a free woman, about six or seven years ago. They came to Pennsylvania, and took up their residence in the village of Port Carbon. By their honesty, industry, and good behaviour, they secured the respect and esteem of all who knew them.

The place of Charles' retreat, however, was in the process of time discovered. The person who made the discovery, forthwith purchased him from his owner, "running," and came on accompanied by witnesses and one or two professional kidnappers, to take possession of his property. Knowing Charles' character and physical strength, they did not dare to seize him by force, but by stratagem they succeeded in decoying him before a magistrate, favorable to their purpose. There they disclosed their object, and having him in their power, procured a warrant for his commitment. When his trial came on, the whole community was interested in his case, and every body seemed anxious for his *acquittal*. But their anxieties were unavailing. He was handed over by Judge Blythe—then the presiding Judge of that district—as the property of the claimant. We remember to have heard a description of the scene shortly after the occurrence, as we passed through that way—little expecting ever to see the hero of the story. It was said that when the decision of the judge was pronounced, which was to separate the prisoner from his wife and all that was dear, and send him back to slavery, there was hardly a dry eye in the crowded assembly. Denunciations were heaped on the heads of his betrayers, and the people could hardly be restrained from a violent rescue.

Great efforts were made by his friends to purchase him; but his claimant would not wait until a sum sufficient could be raised for the purpose. Charles was manacled and carried toward the South. His friends followed him as far as Reading, with $800, which they offered for his purchase; but his master would not take less than $1,000; neither would he wait till the sum could be increased to that amount. His captors were about, for the sake of additional security, to put fetters on his ancles, and proceed on their way. Charles grew desperate; and as one of the men went for the fetters, he burst from the room where he was confined, and fled as for his life.—With imminent peril, at one time in jumping from a frightful height, and at another, from fierce bull-dogs which pursued him, he succeeded in getting beyond the limits of the town. As he ran, he felt an impression, he said, as if it were "a voice," telling him that if he did not disengage his hands from his manacles, he never could escape. At this instant, he saw a pile of large stones by the way; one of which stood on its edge. He stopped a moment from his flight—stooped by the stone, raised his hands, and by an effort of giant strength struck the chain across the stone and wrenched it asunder. We have the very manacles now in our possession; he gave them to us when we saw him at Port Carbon, where we heard him tell his tale. The strength that could burst such bonds asunder seemed almost incredible. As it was, the effort to do it terribly lacerated and almost broke one of his arms.

As he ran, one of his pursuers came up with him and seized him; but Charles, with one blow, felled him at his feet. There were still five in pursuit close behind him, but afraid to take hold of him. He could hear them say,—"Let us all throw ourselves on him at once—it is the only way we can master him;" but he kept them off, by his denunciations of certain death to any one that would offer to lay hands on him. At length one of them plucked up courage and jumped upon him clasping him around the shoulders. Charles raised his right hand in which he held an open knife, and drew it directly across the man's throat. Nothing but a thick cravat saved his life. As it was, he felt the edge of the knife, clasped his hand to his neck, and ran back in terror. The rest gave up the pursuit.

After many hardships, Charles found his way back to Port Carbon. The whole community seemed to rejoice in his escape. With the advice of his lawyer, he continued his residence in Port Carbon; inasmuch as it appeared afterwards, that, in the course of the trial, the claimant and two of the witnesses had openly perjured themselves. They would not be likely, therefore, to dare to come back. It is well understood in Schuylkill county, that if any of the men ever show their faces in that region, they will be arrested and put in the State's prison for perjury.

Charles has been living there ever since,—which has been about five years. One of the kidnappers who aided in the capture—Hildebrand by name,—is now in the State's prison for some high crime. The counsel for the slaveholder became an abolitionist at one of our own lectures at Orwigsburg, three years ago, and rendered us important help at that time, in aiding to put down a mob that attempted to break up the meeting. He repented of the part he took in behalf of the slaveholder, as soon as the trial was over, and took the $20 which he had received as a fee for his professional services, and gave it to Charles' wife. He told us that he never would again undertake a similar case.

Charles is highly respected by all classes in the neighborhood where he lives. The people there say that he never could be taken away as a slave. The morality and uprightness of his conduct is unimpeached. He and his wife both work hard, and their earnings are spent in doing good to their hunted and persecuted brethren. In their house the fugitive slave is certain to find a refuge and a home. If there should be one of this character anywhere in the neighborhood, Charles is sure to find him out. No labor, no risk, no expense is considered by him too great, when it seems necessary for the good of his colored brethren.

Though he cannot read a word himself, he takes two anti-slavery papers. His wife is the reader; and notwithstanding their constant industry and daily labor, they find time to read thoroughly their own two papers,—besides two others taken by their neighbors, the Carrolls.

Having given this outline of the character and history of Charles, it remains to say that he was mainly instrumental in getting us out on this lecturing excursion, and in getting up the meetings. He had long mourned over the darkness that brooded over that region in regard to slavery; and it was at his instance that a letter of request for a lecturer was written. After we got there, he took it upon himself to get a place for our meeting. The first application he made was for the use of the basement of the Presbyterian church; this was refused. Charles "did not sleep a wink" the night after its refusal, he said; such was his anxiety lest his whole plan should be frustrated. The next day he went from trustee to trustee of the Lutheran church, until he had obtained their unanimous consent to the use of their building. He then, in person, notified the people to attend—he heated the church with his own coal—shoveled away the snow neatly from the church yard, with his own hands—lighted the house, for the most part with his own candles—and finally, kept order during the meeting. And when we came away, he gave a liberal donation for the use of the State Society.

This is a brief sketch of Charles Simms; a more interesting character it is seldom one's lot to meet. He is a good man and a valuable citizen; and as an abolitionist, is one among a thousand. We were assured by one who is perhaps the most active white abolitionist of the place, that the most that had been done for the colored man in that region for the last five years, had been done by Charles Simms.

THE SINNER RECLAIMED.

The following story, though an old one, cannot be too often repeated.

The Rev Rowland Hill, of London, and successor of the Rev. George Whitefield, was riding in his post-chaise over Highgate common, when a wayman met and stopped him, and with h words and oaths, ordered him to give up his and watch, or he would blow out his brains minute. Mr. Hill calmly replied, "I will co with your demand when you remove your pistol cease your vile and blasphemous language." Hill gave him his money and watch, saying, " is all I have with me; you are welcome to the ney, but I wish to give a ransom for the w which my grandfather left me, and I will not you." The robber said, "— me if I trust Christian." The robber asked his Mr. Hill said, "You may safely rely on my w a Christian." ... name is Rowland Hill," was answered. said the robber, "I have heard you preach and and dare trust my life on your word and sure will call on you with the watch, and if you sh collect me, address me with, 'How do you Lazarus?' I will deliver the watch to you." then departed one from the other. Soon after robber called on Mr. Hill, clothed in a diffe Mr. Hill, recognized him and said, "How do y Mr. Lazarus?" "My health is good—do you this watch?" Mr. Hill answered, "Yes," and are fifty guineas at your service; I thank you f exchange." Mr. Hill requested him to be s and take a glass of wine. "And now," say Hill, "tell me why you ever undertook such a ... mode of living?" The robber replied, a coachman to a nobleman, who did not pay m was in debt by supporting a wife and four chil must go into prison, lose my situation, and my family, unless I paid my debt in forty-eight and my lord would not pay me." Mr. Hill to "Your plea is the best you could have offered very insufficient to me." The robber replied it so; but my plea is in fact true." Mr. Hill the robber,—"Will you leave my lord's servi come my coachman, and serve me faithfully?" answered, "Yes." Mr. Hill then gave the rob bank-bill of thirty pounds, and told him, "Go, your family and goods to my house, and here free of rent during your fidelity to me, you s your God." The robber complied with this and served Mr. Hill seventeen years with fi and provided handsomely for his wife and chi

Having spent seventeen years with Mr. Hill belief of Christianity, and doing good to his f creatures in distress, he became sick and died, a character highly revered and esteemed by a people of God. His funeral was attended by than 10,000 sincere mourners. The Rev. Ro Hill preached an excellent sermon on the oc and printed and published it. The ... first time, made known the past folly and ev the deceased brother, and explained what Go graciously done for his soul.

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